THE

Nonconformist and Independent

NEW SERIES, No. 39, VOL. I.] THURSDAY, SEPTEMBER 23, 1880. [Registered at the General Post Office as a Newspaper.] [PRICE SIXPENCE.

Baptist Union of Great Britain and Ireland.

AUTUMNAL SESSION, LONDON,

October 4th—8th, 1880.

Rev. F. TRESTRAIL, D.D., President.

MONDAY, OCTOBER 4.

2.30 p.m.—The delegates are invited to be present at the laying of the foundation stones of two houses in connection with the Stockwell Orphanage for Girls, Clapham-road.

5.30 p.m.—Tea and coffee will be provided for delegates at the Metropolitan Tabernacle.

BAPTIST MISSIONARY SOCIETY.

7 p.m.—Missionary Designation and Farewell Service at the Metropolitan Tabernacle. The treasurer of the society, Joseph Tritton, Esq., will preside, and the Rev. C. H. Spurgeon will address the brethren, Mr. Evans, of Bristol Coll., and Mr. Barnett, of Rawdon Coll., going as missionaries to India, and the Revs. J. D. Bate, W. Etherington, and Hormazdji Pestonji, returning to their fields of labour in India.

The missionary brethren will speak, and prayer will be offered by the Rev. Dr. Culross, of Glasgow.

Doors open at 6.30. Delegates' tickets will admit at 6 o'clock.

TUESDAY, OCTOBER 5.

BAPTIST MISSIONARY SOCIETY.—BLOOMSBURY CHAPEL.

10.30 a.m.—A Missionary Conference will be held, Thomas Coats, Esq., of Paisley, in the chair. Papers will be read by H. M. Bompas, Esq., LL.D., Q.C., subject, "Missionary Organisation in Church and School," and by the Rev. W. Landels, D.D., subject, "Missionary Consecration: Are Present Contributions Adequate to the Claims of the Work?"

To be followed by a Conference, introduced by Rev. E. Medley, B.A., of Nottingham, and Edward Mounsey, Esq., of Liverpool.

6.30 p.m.—Public Missionary Meeting in Exeter Hall, John Barran, Esq., M.P., in the chair. Speakers: Revs. E. E. Jenkins, M.A., President of the Wesleyan Conference; R. Glover, of Bristol; James Wall, of Rome; and J. R. Wood, of Upper Holloway.

Doors open at 6. Delegates' tickets will admit at 5.30. Collections will be made on behalf of the Baptist Missionary and General Baptist Missionary Societies

WEDNESDAY, OCTOBER 6.

Session of the Union.—BLOOMSBURY CHAPEL.

10 a.m. Devotional Service, conducted by Rev. J. T. Wigner.

President's Address.

Paper by Secretary: "Union Funds and Home Missions." To be followed by a Free Conference, introduced by Rev. J. Jenkyn Brown, of Birmingham.

If time allows, Report of Board of Education.

3.30 p.m. Adjourned Session of the Union. Home and Irish Mission, Annual Report, &c. Annuity Fund. Augmentation Fund.

7 p.m. Regent's-park Chapel. Sermon by Rev. Dr. Stanford.

Mazé-pond Chapel. Public Meeting, James Stiff, Esq., in the chair. Speakers: Revs. J. H. Atkinson, of Leicester; J. T. Brown, of Northampton; S. Vincent, of Yarmouth; and James Owen, of Swansea.

Evangelistic Services will be conducted at—

West London Tabernacle (Rev. H. Varley's), by Rev. J. P. Chown.

East London Tabernacle (Rev. A. G. Brown's) by W. P. Lockhart, Esq.

Shoreditch Tabernacle (Rev. W. Cuff's) by Rev. C. A. Davis.

THURSDAY, OCTOBER 7.

Session of the Union—BLOOMSBURY CHAPEL.

10 a.m. Devotional Service, conducted by Rev. J. Aldis, sen.

Paper on "Evangelistic Work—Its Spirit and Methods," by Rev. H. E. Stone, of London.

Conference, to be introduced by Rev. W. Barker, of Hastings.

Paper by Rev. J. W. Lance, of Newport, on "The Reality and Power of Evangelistic Work Dependent on the Spiritual Life of the Churches."

Conference, to be introduced by Rev. J. Drew, of Margate.

7.0 p.m. Great Closing Meeting at the Metropolitan Tabernacle. Chair to be taken by Sir S. Morton Peto, Bart. Speakers: Rev. J. W. Ashworth, of Plymouth; Rev. S. Newnam, of Edinburgh; and Rev. C. H. Spurgeon.

W. SAMPSON, Secretary.

Herts Congregational Union.

CHAIRMAN—Rev. THOS. HILL, Finchley.

THE ANNUAL MEETINGS of the Union will be held at Bishop's Stortford in the order following:—

On Monday, September 27th, a meeting of the Executive Committee, at 3.30 p.m., in the vestry.

Divine service in the chapel at 7 p.m. Preacher, the Rev. Henry Griffith, F.G.S., of Barnet. Communion in the Lord's Supper at the close of the service.

On Tuesday, September 28th, the meeting of pastors and delegates in the chapel at 10 a.m., when the chairman for the year will deliver an address, and the business of the Union be transacted.

A public dinner will be provided at the Chequers Hotel at the close of the morning session. Tickets, 3s. each.

A public meeting in the chapel at 7 p.m., when the chair will be taken by H. M. Bompas, Esq., Q.C.

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THE
Nonconformist and Independent.
THURSDAY, SEPTEMBER 23, 1880.

PROMOTING A PILGRIMAGE.

As pilgrimages are now in fashion, it could not be expected that the Catholics of England would long be left without a convenient shrine. It was hard that they should have to go as far as Knock, in Ireland, or Lourdes, in France; and as pilgrimages are very profitable to their promoters, there was no reason why the people who pay should not get their money's worth nearer home. Apparitions are easily produced by much less clever persons than Mr. MASKELYNE, and all that is needed to establish a thriving pilgrimage is an old abbey or chapel, a few weak-minded visionaries or dupes, and a schemer or two of ordinary craftiness. It is not, therefore, at all surprising to learn that the preliminaries of a first-class pilgrimage have been arranged at Llanthony Abbey, the monastery in which Father IGNATIUS and his fellow English monks reside. Whether these persons are credulous visionaries or artful schemers, we do not pretend to decide. It is difficult to be certain of being fair when motives are imputed, and at present we are not in a position to detect the trickery or to point out its perpetrators, if there has been any in this Llanthony Abbey case. The circumstances are sufficiently suspicious; but, after stating them, we will leave every reader to form his own judgment upon them.

On Saturday week a letter appeared in the *Hereford Times*, written by Father IGNATIUS, describing certain appearances alleged to have been witnessed by two of his monks and some boys residing in his monastery. We need not further refer to his letter, because a much fuller account of the alleged apparitions appeared in the *Hereford Times* of Saturday last from the pen of a correspondent of that journal, who has visited the scene of mystery. This gentleman was courteously received by Father IGNATIUS and his monks, and invited to examine the persons who declared that they had seen the visions, as well as to watch for the apparitions on his own account. Up to the time of his visit, the Father had not himself seen anything, though he was naturally desirous of being honoured with the manifestations said to have been vouchsafed to his monks, boys, and a sister who appears to act as housekeeper. The correspondent examined the witnesses, and obtained several narratives strikingly similar in detail.

Brother DUNSTAN was first examined. He was not the first to see the apparitions, four boys having witnessed them on August 30th, whereas he was not blessed with the supernatural vision until September 4th. His story, however, is the most circumstantial, and we, therefore, give the most important portion of it. He said: "On Saturday, the 4th of September, at 8 o'clock, I was in the rev. Father's cell, and DANIELL MAGUIRE (one of the boys), was on the stairs by the porch, looking out towards the meadow. He called out and said, 'There's the light in the hedge, just as we saw it on Monday night.' I immediately left what I was doing, and called Brother GEORGE and the boys. We all went straight into the Abbot's meadow. . . . It was very dark, and we knelt down right opposite the light, which was in the hedge. We sang an 'Ave.' Then we waited a little time and saw nothing. On singing the 'Ave' for the third time, DANIEL MAGUIRE looked and saw the light pointed towards the gate leading out of the meadow. I looked and saw a white figure just by the gate. It came slowly down by the hedge. Another figure (a male) met it. The male figure had its arms stretched out towards the other. The female figure had its arms crossed upon its breast. When the figures met they vanished. The female figure was of medium height. The male figure was taller. The female figure was draped in white. The veil seemed to cover it in front as well as behind. It stood sideways, and I could not discern the profile. The male figure was naked, except a cloth round the loins. I could not see the face. There was a pale, yellowish light round the figures. Between me and the light there appeared to be a mist somewhat similar to that which we see before the sun when it is rising. The male figure reminded me of our LORD. The female figure resembled pictures I have seen of the VIRGIN MARY. The male figure was flat, the female rounded. Though the grass was wet elsewhere, it was quite dry round us." He went on to say that on the following Wednesday night Brother GEORGE and Sister JANET saw the same apparitions, and he also saw them again. On this occasion, too, the grass, he declared, was dry where they knelt, though wet elsewhere. He also said:—"I had a headache. Something touched my head, and the headache was gone." We have here the first cure—a very modest one—at the new shrine, and an admirable provision against the danger of night watches in a damp meadow, the dampness being quite dried up for the benefit of the watchers where they knelt.

Brother GEORGE's narrative was almost precisely similar to Brother DUNSTAN's, and so were the stories of Sister JANET and the boys. Evidence of cure number two was afforded by Mr. ROUSE, a Yorkshire gentleman who had arrived at the Abbey, with the intention of becoming a monk, only a few hours previously. He said: "I have been suffering from neuralgia very acutely. I was in great pain during part of the time that I was coming from Llanvihangel (the nearest railway station), and during the whole of the time since I arrived here—about half-past two o'clock. About five o'clock I thought, I will go to the bush where the vision has been seen, and say a prayer there. I did so. I prayed to CHRIST that He might manifest His glory. I then said an 'Ave.' Still suffering, I plucked a leaf. I applied it to my face. On my way back I was engaged in prayer. As I was going up the steps to the guest-room the pain entirely left me." Here we have a decided advance upon the cure of a mere head-ache.

The Hereford reporter had the privilege of watching that night with all the monks and boys. Another Hereford gentleman was also present. Several of the monks and other residents of the monastery declared that they saw lights in the hedge, and Father IGNATIUS also imagined he saw them, but admitted that it might be his fancy. The two Hereford men alone could see nothing but a break between the branches of a large tree. They were most provokingly blind to the glorious vision. Though repeatedly asked, "Can't you see something now?" they persistently replied, "I see nothing." There was, however, an advantage in this blindness on the part of the secular men of Hereford; for, as Father IGNATIUS pointed out, it showed there was no trick. "If it were," urged the Abbot, "you would see the same as we do." The clever Father seems to have forgotten that this plea would not be valid as disproving an instance of make-believe.

We regret to record the fact that the grass, which was dry to the holy men and boys of Llanthony, was not so for the Hereford man of sin, for he left the next morning "considerably stiffer in limb" than when he came. He is also unkind enough to warn intending visitors who are at all subject to colds and aching bones to avoid a night watch in the damp Abbot's meadow, unless they "go in a pilgrimage spirit, and pluck one of the healing leaves at the bush with the firm conviction that it will act as a safeguard." In conclusion he says:—"As regards the apparition, from what I could learn of the feeling among the inhabitants of the Llanthony Valley, they do not know what to make of it. They are diffident in expressing any opinion. They appear to have a sincere respect and affection for the rev. Father. They have not yet seen the vision; indeed, I do not think any of them have attempted to do so. Who will be surprised if they never do?" Who, indeed. It is not poor people like these for whom pilgrimages are got up.

It is scarcely necessary to call attention to the suspicious points in the records of the alleged apparitions. As in all similar cases, children or young persons were the first to say they had seen the vision. Then the stories of the different witnesses are so strikingly alike in all the details, that one wonders how so many people could have received identical impressions at a time of strong excitement. In ordinary life different witnesses of the same occurrence almost invariably notice different aspects of what is before them. One sees what altogether escapes the attention of another, and what is most striking to the eyes of one person is least so to a fellow-witness. Thus, even supposing that some trick had been played by which these monks and boys had been imposed upon, it is hard to believe that they would all have recorded what they saw in almost exactly the same words. On the other hand, if the trickery was on the part of those who profess to have seen the vision, a cut-and-dried story agreed upon between them would be precisely what we should expect. With this brief summing up of the salient features of the evidence before us, we leave our readers to form their own judgments upon it.

Delusion, or trickery, or both—for this Llanthony affair is, of course, one or both combined—it is desirable that it should be exposed. Is there no Society sufficiently interested in preventing the spread of superstition to send to Llanthony Abbey a clever detective, disguised as a pilgrim, with the object of getting at the truth about these alleged apparitions? If not, Llanthony Abbey, which appears to be poor at present, will be enriched by the contributions of thousands of deluded pilgrims, and one more discredit to the enlightenment of the nineteenth century will flourish just outside the English border, amongst the picturesque mountains of Wales.

About this time of the year the Dean of WESTMINSTER annually takes occasion to air his favourite theory of Church comprehension. His voice is generally heard on the other side of the Tweed; on this occasion it reaches us from Paris. The *Northern Echo* last week wrote an article on "The Nationalisation of the Established Church," in which it was contended that the Burials Act was a step in that direction, but that, unless the Church of England greatly enlarged her borders, she must go down. Dean STANLEY, in his letter to the editor, asserts that the requisite breadth has *almost* been attained. It is, he says, perfectly permissible for the various Nonconformist communities to make use of the parish church "for their own religious services," provided they do not interfere with the regular services. But is not this a somewhat loose and specious way of stating the case? The Dean, by way of illustration, refers to his own liberal concessions in the use of Westminster Abbey, where he has allowed a lecture to be delivered by a Nonconformist, and the delivery of an address and the singing of a hymn at the unveiling of the monument to the two WESLEYS. Liberal as he is, there are not a few clergymen as unprejudiced as Dean STANLEY. But why do we never hear of any of the 15,000 or 20,000 churches of the Anglican communion being opened for Nonconformist "religious services"? First, the consent of the Ordinary (the Bishop) is necessary, and not easy to obtain; and, second, Nonconformists do not covet so delusive a concession. How many of the clergy would open the church door for a Dissenting funeral service on a wet day? And why cannot the clergy exchange pulpits with Nonconformist ministers, as those ministers do with each other? The answer is plain.

To the demand of the *Northern Echo* that the terms of subscription should be relaxed or modified, the Dean replies that everything has been swept away except "a brief assent to the doctrine of the Church of England as contained in the Book of Common Prayer and the Articles," and Dr. STANLEY proceeds to show how "slight and colourless" is this "adhesion":—

> The word "doctrine," rather than "doctrines," was deliberately adopted by the Royal Commissioners (as was expressed by one of them in Parliament without contradiction from any one of his colleagues) in order to make it evident that the candidate no longer professed his belief in any particular opinion set forth, but only in the general doctrine. The particular assent to all the expressions in the formularies was done away, in order that henceforth no one might feel his conscience pledged to any of the numerous, and at times contradictory, propositions contained in those documents. Since that time a new generation of clergy have grown up, who are ignorant that they are free from the bondage under which their fathers suffered, and that the deliverance which they desire was effected by the toil and at the peril of those who laboured before them.

This declaration might be abolished without injury, and "if the PRIME MINISTER took up this really Liberal view of the National Church the change would be at once carried." At a moment when so distinguished a clergyman as the Rev. STOPFORD BROOKE finds himself constrained to abandon the "National Church" because it is not broad enough to hold him, the Dean of WESTMINSTER may be suspected of somewhat over-acting his part. But it is curious to have, in the space of one week, an ecclesiastical manifesto on kindred subjects from two such foremost men as Dean STANLEY and Dr. PARKER—whose letter we have given elsewhere.

The Duke of ARGYLL, who also has strong ecclesiastical leanings, though in another direction, has been putting in an appearance. Last week his Grace laid the foundation-stone of a new mission church in connection with the Established Church at Ballachulish, and took occasion to repeat his familiar views on the patronage question, to express his personal attachment to Presbyterianism, to condemn the growing divisions among the Scotch denominations who hold the same fundamental truths, to advocate more attractive services, and the simplification of creeds, and, *à propos* of the recent volume of "Scotch Sermons," to deprecate the mooting of questions "which ought not to be raised rashly and immaturely," and to set forth his growing faith in "some of the most ancient and sacred traditions of the Christian Church which are now most unnecessarily and most rashly called in question." On one question, however, the Duke of ARGYLL preserved an ominous silence. Although Dr. STORY, a champion of the Old Kirk, eulogised his Grace's services to the Establishment, and went so far as to interpret his presence on that occasion as "a guarantee that the subversion of the existing Church of Scotland as a national Establishment was, in his opinion, no part of what was called the Liberal programme," the Duke could not be drawn, even by this pointed appeal. This silence is significant. It does not follow that when the Scotch Disestablishment question comes to the front, the Duke of ARGYLL will support that drastic reform. But if it were not included in the Liberal programme of the

future, his Grace would hardly have been so reticent. Like Mr. GLADSTONE and Lord HARTINGTON, he is probably content to wait till after the next General Election. It will be time enough then for the Duke to choose sides.

We have already mentioned the principal features of the programme of proceedings at the autumnal session of the Congregational Union, which will be held at Birmingham during the second week in October, and would call the attention of our readers to full particulars on the subject in another column. The central position of the Midland capital, as well as the attractiveness of the programme, will, no doubt, ensure a crowded attendance of ministers and delegates. It will be seen that next year's Jubilee of the Union will, by anticipation, be a prominent topic, and that a resolution bearing on the subject is to be proposed at Birmingham. The annual meeting in London next May will, of course, be to a great extent occupied with the Jubilee. In view of this event the Congregational Churches of Lancashire and Cheshire have been bestirring themselves. The representatives of some sixty churches of that district have resolved upon sending a cordial invitation to the Union to hold its autumnal session at Manchester in 1881, and have shown their zeal in the matter by undertaking to raise a full share of the necessary expenses. Such a claim can hardly be contested.

Dr. LEE, of the Church Defence Institution, has issued a pamphlet containing a digest of the provisions of the new Burials Act, and giving advice to the clergy, which is, on the whole, moderate and judicious. His namesake, the Vicar of All Saints, Lambeth, has also had his say on the subject in the *Standard*, in connection with the proposed clerical meeting at Leicester next week. Dr. F. G. LEE, although a very High Churchman, is decidedly uneasy at the attitude which that fire-eating clergyman, Mr. HINGSTON-RANDOLPH and his friends propose to take. He thinks "the extraordinary proposal to make every country parson a judge of his own parishioners, to the extent of determining whether, when dead, they shall be buried with Christian rites, is the height of unwisdom, and legally dangerous." The discipline which some of his clerical brethren talk of is a figment—"the idea is obviously Utopian." The Archdeacon's Courts, the Diocesan Courts, and the two Provincial Courts, are all gone; and "a pure, spiritual offence—such as might be properly punished by spiritual censures (including, finally, the greater excommunication, and a consequent denial of Christian burial)—cannot, of course, be determined in any civil and Parliamentary Court." Of course not—but how antiquated all this appears. Let the clergy, says their Ritualist adviser, look the facts in the face, and not dream of "fantastic" remedies. What they can do is—"(1) to stay away from witnessing the now legalised rites and innovations; (2) to decline to register any burials not performed by himself or his deputy, as the death has been already registered, and the register-book of burials is in no sense the property of the State, and to take the consequence of so doing; (3) to refuse, of course, to accept any fee." Goaded by indignant clergymen who complain that they have been "betrayed," the English Church Union will propose next week at Leicester that a Conference shall shortly be held in London to decide upon the course to be pursued. The explosion of clerical feeling on the Burials Act will, therefore, we suppose, be deferred. Meanwhile, the Act is in operation, and possibly by the end of next month all this clerical excitement on the subject will have cooled down.

Last week we referred to the first day's proceedings in connection with the meeting of the Irish Congregational Union at Belfast. The Conference was continued on Wednesday and Thursday, and on the last-named day the most important business was discussed with the assistance of the delegates from the Irish Congregational Union and the Irish Evangelical Society. After a prolonged and somewhat heated debate, which is described elsewhere, a resolution was unanimously carried, to the effect that a special effort be made to increase the income of the Irish Evangelical Society, that the Irish Congregational Union offers its hearty and loyal co-operation to this end, and also that the committee of the Congregational Union of England and Wales be earnestly requested to give their hearty support to the Irish Evangelical Society in efforts to augment their resources. This resolution seems to have been carried with hearty enthusiasm, and the Conference closed with excellent feeling. Still the difficulties of the Irish Evangelical Society remain, and how is it to be sustained? It is mainly a pecuniary question. If the Rev. JOHN WHITE and one or two men of like force and ardour were to come over to England and show in their own fashion the actual and pressing need for the maintenance of this society, this difficulty could soon be overcome. What Mr. KIMBALL has been able to do on a large scale in respect to church debts in America, some one ought to be able to accomplish with a view to carry on the work of Irish evangelisation.

NONCONFORMITY IN LANCASHIRE.

[FROM OUR OWN CORRESPONDENT.]

MANCHESTER, TUESDAY EVENING.

THE proposal to invite the Congregational Union to hold its autumnal meetings next year in this city has been very heartily received by the local churches, with scarcely a single exception. A large and truly representative meeting, consisting of ministers and delegates sent by the churches of Manchester, Salford, and district, was held the other evening in the Roby schools. Your readers scarcely need to be told that 1881 is the Jubilee year of the Congregational Union of England and Wales, and that, therefore, the meetings in May and November are likely to be of exceptional interest and importance. The idea of inviting the Union to celebrate its fiftieth birthday in Manchester appears to have originated with Mr. Macfadyen, who broached the subject in a letter which was read at the June meeting of the Ministers' and Deacons' Association. It was felt then, that the question was one which it was necessary to submit directly to the churches. Accordingly, circulars were prepared and sent out to the various congregations in Manchester, Salford, and the neighbouring towns, and out of sixty-six replies, sixty were favourable to the proposal, and expressed a willingness to bear a proportion of the necessary financial burden involved. It is estimated that a sum of £1,000 will be required in order to make the arrangements worthy at once of Manchester and the occasion; but it is not apprehended that there will be much difficulty in raising that sum, or even a larger one, if the Union is found willing to accept the very hearty invitation to visit Manchester in 1881, which will be made to it at the approaching meetings in Birmingham. The hearty and even enthusiastic way in which the matter has been taken up by the churches of the district leads one to predict that the Congregational Union will have no cause to regret its decision if it resolves to hold the Autumnal meetings of its Jubilee year in the city of Manchester. At the representative gathering held on the 14th inst., in the Roby schools, the following resolution was moved by the Rev. J. A. Macfadyen, seconded by Jesse Bryant, Esq., and carried unanimously:—"That having learnt that next year will be the Jubilee of the Congregational Union of England and Wales, and believing that it will be an honour and an advantage to the churches in the Union to visit this district, this representative meeting hereby cordially invites the Union to hold its autumnal meeting of 1881 in Manchester."

Some of the more timid friends of Lancashire College looked, at first, a little askance at the above proposal, as they feared it might divert the attention of the churches from the scheme which has just been floated to rid that institution of the debt of £9,000 which still remains upon it. The presence of the Congregational Union in Manchester, however, it was generally felt, would tend rather to advance than retard the interests of the college. General attention will, doubtless, be directed to its work, and the sympathy of friends from a distance enlisted in its welfare. There is no reason whatever to doubt that the grand bazaar which it is proposed to hold in the Free Trade Hall in the spring of 1882 will not accomplish its mission and free the college from the debt incurred through the recent enlargement of the building. The Lancashire men have done exceedingly well at the recent examination of the newly-constituted Senatus Academicus, whilst they have fully maintained the reputation of their college in the pass lists of the London University. Five students have just gone forth from the Lancashire College into the mission field; one to India, another to Madagascar, a third to New Guinea, and the fourth and fifth to the South Sea Islands. Two other students of the college have also settled, so to speak, almost at its doors—Mr. Chesson, who has accepted a call to the pastorate of the church at Worsley-road, Swinton; and Mr. Holder, who has succeeded the Rev. Jas. Williamson, now of Leicester, at Staleybridge.

One sign of the times, and not the least pleasing, is the popularity which, in many of the churches of this district, harvest thanksgiving and flower services have recently attained. This year especially several very successful gatherings of the kind have been held in some of our suburban chapels. The most gratifying fact in connection with this movement is, perhaps, the charitable direction it has taken. Beautiful bouquets of flowers and baskets of choice grapes, together with neat cards containing Divine words of faith, hope, and consolation, have been sent by many of the worshippers at these services to the poor sufferers in the great hospitals of the neighbouring city. Who knows what memories such gifts may stir? memories of home and childhood and God. Surely, since we have all one common heart, it is well that the proof of its love should thus be seen where pain and penury abound, for Lowell's words are perfectly true, "Many a gate that's barred to hate, will open wide to love!"

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

WE may now expect to have very soon one of our law officers in Parliament. Mr. Adam's departure for India will leave the field open in Kinross and Clackmannan for Mr. Balfour, the Solicitor General, and I have no doubt he will be allowed to walk over the course. He has no territorial connection with the district, but he has a connection of, in some respects, a not less interesting kind. His father was parish minister in the town of Clackmannan, and the Scotch people have a natural liking for all "Sons of the Manse." Mr. Maclaren is still outside, and the rumour was current the other day, that, despairing of success in political life, he intended to accept the judgeship, which will soon be rendered vacant by the retiring of Lord Ormesdale, but this rumour has been promptly contradicted, and the impression now is that he hopes yet to get in for Berwick, the inquiry into the circumstances of the election there beginning on the 18th of October. It is satisfactory to hear on all hands, that Mr. Maclaren has given, so far as it has been in his power to do so, quite remarkable proofs of his fitness for the office of Lord Advocate.

A considerable number of the Presbyterian clergy and laity have left Scotland to attend the great council of the order which is to be held this week at Philadelphia. Among these are Professor Flint, of the Established Church, Principal Rainy, of the Free Church, and Principal Cairns, of the United Presbyterian Church. These are all mighty men in their respective denominations, and so many other notabilities of almost equal mark have gone out along with them, that the American gathering cannot but be an interesting and important one. I don't suppose anything very practical will issue out of it, but it ought to be of some use to the sect to be enabled to realise its extent and strength. The Presbyterian Church of the United States (that is, the Church of the North) has at least 5,000 ministers; the other Churches of the same faith in America (including the Canadian Dominion) have probably as many more. And when to these are added the clergy of Great Britain and Ireland and of the Australian colonies, they make up a very numerous and influential community. All the sections of the Church will, I believe, be represented in Philadelphia, and one wonders how our Scotch Established Churchmen will feel when they find themselves the only champions of Church and State union in an Assembly where they will be completely swamped. Dr. Flint has been invited to give a course of lectures at Princeton, and has consented. It would not be at all a bad thing if an exchange of some kind were proposed. It might do some good to the ingenuous youth of Edinburgh if they were to be stirred up by an American Professor.

In the course of this present autumn I have been spending a week or two in the Highlands, and while there I had some good opportunities for ascertaining the ecclesiastical condition of that part of the world. It is very striking to find how little the relations of things have been altered since the Disruption. The Established Church has put forth superhuman exertions to regain its lost position, but all has been of no avail. The "National Church" there is still emphatically Nonconformist. I heard one amusing illustration given of the state of matters. Two young travellers from the South had occasion to spend the Sunday in Ross-shire, and went to the Parish Church. The congregation assembled was composed of just two persons, and the young men boasted that *they doubled the attendance*. The minister from the pulpit could not help noting "the presence of strangers," and he was so pleased with the sight that, in place of warning them away, he invited them into the manse to dinner. They accepted the invitation, and in this way they came into contact with quite a new form of human experience—that of a preacher of the Gospel paid for doing work which had ceased to require being done, and perplexed in his mind as to what Duty demanded of him. The minister felt, he said, often inclined to run away, but he concluded that that would be cowardly. He had been appointed to a watch-tower, and he was bound to keep to the post!

One day I was walking with a friend in Sutherlandshire, when we passed two clerically dressed individuals. "Did you notice," I was asked, "the gentleman on the right?" I said "Yes!" "Well," my informant went on to explain, "he is known in this quarter as *the honest man*." "What do you mean?" I asked. "I mean that when the Parliamentary returns of communicants were given in he frankly reported his members to be *five*." Shortly afterwards I happened to mention this incident to one who was personally acquainted with the parish of the honest man. "Five!" he exclaimed. "How did he make out *five?* There were just So-and-So and So-and-So. It is impossible there could have been more than *three*." It is easy, of course, to understand how a difference of opinion might arise on this subject without touching the integrity of the minister. I mention the thing simply because it illustrates the absurdity of maintaining a State Church in such a region.

We shall hear immediately what the Presbytery of Glasgow is going to do about "*The Scotch Sermons*." By a majority, the Court decided not to appoint a committee right off, but a considerable minority voted for an immediate examination; and even although the Presbytery should refuse to move, the minority will certainly bring the matter before the General Assembly. It is easy to see that there exists among even Evangelicals like Dr. Phin and Dr. Marshall Lang, an intense dislike to meddle with the book. Dr. Phin makes every year grand speeches about the flourishing state of the Church, and about the peace which reigns throughout its borders; and he naturally dreads the disturbing effect of a heresy trial. So much, however, has been said about the teaching of the new school in all quarters, that it is impossible any longer to pass by on the other side, and we look forward with curiosity to the time when the Establishment will be compelled to declare how far it is going to carry the principle of comprehension.

As to the Smith business, a calm reigns at present, but it is only a precursor to a fresh outbreak of the storm. The committee appointed last month is sitting upon the new article, and it will be seen at the end of October what is to come of the incubation. It is said to be likely that the commission will, in some way, express its opinion that the Professor should not resume his class this winter, but leave it to the Assembly of 1881 to deal in a judicial way with the fresh features of the case. Perhaps Mr. Smith may refuse to bow to that decision. The commission has no power to enforce its own decrees. Whatever it does is on its own responsibility, and its action may be disclaimed at a succeeding Assembly. But any vote in it gives a tolerably certain indication as to the general feeling of the Church, and no man in the place of Professor Smith would improve his position or prospects by defying it.

Correspondence.

THE PROGRESS OF INFIDELITY.—I.

To the Editor of the Nonconformist and Independent.

SIR,—It has been stated by "A. C.," and several of us agreed in the opinion, that there is an "alarming progress of infidelity in our midst, and throughout the British Colonies;" and that "advanced scepticism is discussed with astounding coolness in higher middle-class circles," and in others too. Allow me now to resume the correspondence, and to place before your readers a few facts with which they are probably unacquainted.

Infidelity as it prevails among the artizan classes is known as Freethought, or Secularism. But I doubt if it is more prevalent among them, in proportion to their numbers, than it is among clerks, warehousemen, and others in a higher position in society. There is more organisation, and more active propagandism among the artizans, and less avowal of disbelief among the others, which gives the impression that secularism is essentially the infidelity of artizans. The state of the case I believe to be this—taking all classes together, that those actively hostile to religion are comparatively few, the passively hostile many, the indifferent many more, and the sceptical—some with a reasonable, others with an unreasonable scepticism—are also many more; and that it is among the indifferent and the sceptical that the active section seek to gain fresh adherents.

There are two Secular societies in this country with their headquarters in Londen; another is being formed among the miners and ironworkers of the Northern counties; and quite recently a conference of the International Federation of Freethinkers at Brussels, attended by representatives from European countries and America, determined that their executive council should henceforth meet in London. The leaders of the two established societies are barely friendly—indeed, on some subjects, are bitterly opposed—to each other; but all are engaged in advocating a sole regard for the interests of this life and disregard of God, the higher spiritual life, and the world to come. The lecturers are more or less busy in London and the provinces, especially on Sundays, and a large amount of propagandist work is done by younger men throughout the summer months by addresses in the open air—1,080 is given as the number of lectures for last year. The titles of a few of those delivered during the present year are as follows:—"Does Morality Need Religion?" "Secularism the True Gospel of Mankind;" "The Christ of the New Testament Unknown to History;" "How the Jew Carpenter was Made a God;" "The Newgate Calendar of the Bible;" "The Creation of God by Man;" "Lost! a Christian Heaven. Any information handsomely rewarded!" "An Hour with the Devil and a Few Minutes in Hell." These titles are suggestive of the coarseness and blasphemy which characterise some of the lectures. There is generally more caution in the phraseology of what is put in print. But the following is not an unfair sample of what is frequently published in one of the weekly papers of the Secularists; for most of the articles, whether literary, social, political, or moral, are written with a view to discredit, misrepresent, and bring into contempt the religion and morality of the Bible. The passage appears in one of a series of papers called "Bible Lessons for Board Schools." The subject is "Elisha and the Little Children." The lessons are:—

1. If little children mock you, have them torn in pieces. This will of course be a highly commendable action. But it must be done in the name of the Lord, as otherwise it would be the damnablest crime on earth.

2. As a general lesson we are taught that it is lawful and proper to use the most savage violence, to set in motion the most terrible natural agents, in order to avenge the most trivial insults in the most wholesale fashion, even upon children of the tenderest years, and therefore still more deliberate mockers of riper years. Jesus Christ, in cursing and blasting the fig-tree, shows that the thoroughly religious practice and duty of cursing and destroying is to be extended also to the inanimate world.

3. Little children may learn not to make fun of religious folly, for fear of the cruel death which the men of God will inflict on them for so doing.

I think I may leave to your readers to supply the adjectives appropriate to such "lessons." I have no certain means of knowing to what an extent the publication containing them is circulated and read. A few days ago I was told it was 15,000 a week, but I very much doubt the truth of the statement. However, one newsvendor in a Yorkshire town reports that his weekly sale has increased from sixteen to 135 copies during the last few months. The organ of the other society, which is more respectful towards religion, and is characterised by a higher moral tone, has not nearly so large a circulation: but it is stated this week that it "has been steadily increasing for some time." The lectures are not published in these papers, but they are frequently reported in local newspapers, and give rise to correspondence; in this way erroneous opinions are widely disseminated. Thus a few months ago it was represented as a matter for congratulation that in two of the North-eastern counties twelve papers reported lectures, devoting altogether no less than twenty-five columns in one week to the spread of the Freethinkers' views. Each lecture also affords an opportunity for selling publications. Many tracts are given away; in one year, according to official statement, 67,700 were distributed. Bundles of pamphlets are left at factories for distribution among the "hands." "One of my men," wrote a correspondent a few weeks ago, "an intelligent young fellow, is being deluged with infidel pamphlets by an ex-Sunday-school teacher, who believes in Bradlaugh and Mrs. Besant." Publications are also sent abroad, to the colonies and to India, where they appear to be freely circulated. The expenditure of one society for propagandist purposes last year was £3,800.

These details will be new to your readers, otherwise I should not have occupied so much of your space. Next week I will offer some comments on them. Meanwhile, I would express regret at the passiveness which exists among many Christians who are never troubled with doubts, and never tempted to disbelieve, and who seem to say respecting those who are, "Am I my brother's keeper?" We may be secure in our own citadel of faith, we may be assured that the foundation is immovable, that "the gates of hell will not prevail against it;" but, I ask, are we to look over the parapet and see our fellow-men destroyed by the enemies of truth in the open country, without a strenuous endeavour to save them? Does not mere humanity, much more loyalty to our King, urge us as good citizens to give up some comfortable habits, that we may go out and turn the conflict? It was remarked to me bitterly the other day that sympathy was awakened for all classes of objects at home and abroad, while little sympathy was felt for our fellow countrymen, whose future destiny is *sure*, because it is distinctly said that "he that believeth not shall be condemned." I wish there were no ground for the remark.

Yours truly,
T. T. WATERMAN.

Christian Evidence Society, 13, Buckingham-street, Strand.

JUBILEE OF THE CONGREGATIONAL UNION, 1881.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly permit me to say how heartily I endorse the suggestion contained in the letter of the Rev. W. Tyler inserted in your issue of last week? I cannot conceive of a more laudable and useful object, and one more worthy of the occasion for celebrating the Jubilee of the Congregational Union next year, than the one he suggests, where he says, "The most demonstrative and useful resolution which the forthcoming assembly at Birmingham could pass would be to pay off the debts on all our chapels and churches in England and Wales, either in whole or part," &c. If the Union and our leading men could be induced to take up this matter heartily, I believe it would be carried out successfully, and a fund worthy of the denomination would be the result. Why should not we imitate our Wesleyan friends in their grand thanksgiving fund, and apply it to the purposes named?

I do not know of a more pressing need than clearing off the debts upon our places of worship. Many of them I know in these districts are literally weighted down with the debts remaining upon them, thus preventing any real Christian work being done by these churches. All their efforts being required to raise money for the purpose of meeting payment for interest and other purposes. I should be glad to be called upon to pay my share of such fund if one is raised, and also do what I can in my own district to make it successful. Let one grand and noble effort be made, and I am confident a work will be accomplished which will give satisfaction, not only to the recipients of the fund, but to all who have had a hand in raising the same.

I am, Sir, yours truly,
R. CHIPPENDALE.

Russell-place, Great Harwood, Sept. 20, 1880.

BURIAL SERVICES.

To the Editor of the Nonconformist and Independent.

SIR,—In the account given in your last issue of some of the earliest Nonconformist funerals under the new Burials Act, the general testimony is that they were conducted with becoming seriousness and propriety. Of one of the services your correspondent says, "But it was too long." This, I apprehend, is what we have most to fear; and I venture, with all respect and deference, to warn those who will hereafter officiate against this danger. In by-gone times I have sadly erred in this matter myself. When I began my ministry, I fancied there must be an address to parents at every baptism; an address to husbands and wives at every marriage; an address to communicants and spectators at every communion; an address to the whole congregation at every prayer-meeting; and an address to the mourners at every funeral. I now see this was a great practical mistake.

There are special occasions when, at each of these services, a few words of address may be most appropriate. One of the privileges of our freedom is that, as Nonconformists, we are not tied and bound by Act of Parliament to say just so much and no more. But where a service is conducted in the chapel before going to the grave, *that* is the place in which to utter words of Scriptural consolation and loving sympathy; failing that, in the house before the procession leaves. If anything in addition to appropriate Scripture and devout prayer is said at the grave, it should be very short, to the point, tender, and devoutly uttered. Beyond this, I believe, as a rule, it will still hold true, "He that refraineth his lips is wise," therefore "let thy words be few."

Sept. 21, 1880. SUBURBAN.

P.S.—I am a little curious to know what reply the Memorial Hall Committee have to give to Mr. Rowland's letter. The matter cannot be left where it is, nor as it is.

NOTES FROM VICTORIA.

[FROM OUR OWN CORRESPONDENT.]

MELBOURNE, 3rd Aug., 1880.

The people at Collins-street are expecting to see their new minister next month, and are looking forward to the event, you may believe, with no small amount of expectation. The impression we have formed from the reports concerning Mr. Hebditch which have reached us, is that if he could see his way to settle in the colony he would be able to do a work of permanent value to the community. But the accounts of his farewell meeting do not give much hope that he will be anything more than a flying visitor. It is a strange thing,—at least it seems so to many people here—that suitable English ministers seem to have so little inclination to take our premier Church, and permanently identify themselves with the interests of Victoria. To a man of mental breadth and force, with strength of character and popular gifts, a magnificent future is open. He should have, also, a stock of physical energy. Such a man is the Anglican Bishop of Melbourne, and he exercises, independently of the respect paid to his office, an influence of which any man might be proud. Here is a permanent, central, aggressive character-force at work on behalf of Episcopacy! Why have we no such force at work on behalf of Independency? Victoria is as yet hardly big enough or old enough to grow a man for Collins-street. Can you not send us one? Here is a fine church on a splendid site, with all the apparatus for extensive agencies of Christian usefulness. It only wants that *a man* should come who can identify himself with Australian interests, and settle down to the task of setting the labourers to work, and [illegible] in motion. Mr. Jones will tell you that, with [illegible] we are not a bad sort of people, and know a [illegible] when we see him. A born leader of men in Collins-street would [illegible] forth an influence which would reach to every part of the colony, and go a long way beyond it. To those who are at all under the influence of "the enthusiasm of humanity," there is something particularly fascinating about a preacher's work here, and especially a leading preacher's. He has here the opportunity of exercising a *formative* influence upon the character of a rising nation, just—so to speak—in the gristle stage of development. I hope England will presently send us such a man as we want—a manly man, warm-hearted, wide-minded, in love with the Gospel and with the souls of men, and able, at the same time, to sympathise with them in all the interests of our multiform human life. Such a man would command a splendid career, and would live, after its close in the affectionate memory of a generous and grateful people. I think the last minister of Collins-street would corroborate these statements

There are two recent settlements to chronicle—the Rev. J. Spaven at Kyneton, and the Rev. J. Burchett at Windsor. Kyneton is reckoned among the best of our country churches. Mr. Spaven was very cordially received at his settlement. He came from Windermere to the colony in search of health. He has been connected with the "Evangelical Union" people. He has attainments as a naturalist. He was very popular at Victoria Parade Church, which he supplied for some weeks. The great disadvantage he has to contend with is the delicate state of his health.

Windsor is one of the suburbs of Melbourne. The church there is small. The last minister went over to the Church of England. The church has had difficulties to fight against for a long time. Mr. Burchett is a man of excellent character and ability, of considerable reading, and of cultured taste. He assisted the Rev. Thomas Jones at Collins-street for a time. It is hoped and wished that Windsor will revive. We are also making efforts to re-open a church at East St. Kilda, which has had a kind of intermittent life for some years back. Mr. Mitchell, who came out from Scotland with a delicate chest a year or two ago, and took a charge at Castlemaine, has greatly improved in health. If Mr Spaven does the same it will speak much for our climate; but Mr. Mitchell has gone to a much better climate than that which Mr. Spaven has found.

In politics it seems that Berryism is once more to the fore. Although the *Age* newspaper, which was a kind of foster-mother to Berryism has unnaturally disowned its own child, and has declared that Berryism is no more Liberalism "than a tumour is a muscle;" and that "Berryism and all its obnoxious associations" should be "buried," yet it by no means follows that Berryism is defunct. The Conservatives, or, as we prefer to call ourselves, "The Constitutional Liberals," are very much in the position described by Hood:

Our very hopes belied our fears;
Our fears our hopes belied.

We hope Berryism may not have a resurrection, but we fear it. You have learned from your own newspapers that Mr. Service, who displaced Mr. Berry, was, upon a dissolution and appeal to the country, in his turn displaced. This was owing to the "Catholic vote," an important factor in election contests. The Catholics reckon they are a fourth of the population; and when parties are pretty evenly divided, their solid vote turns the scale. They are determined to obtain concessions on the education question, and to block business, if they can, till they do. In this policy of confusion and delay they have succeeded very well. This course illustrates the almost cynical contempt which the Papal power consistently shows for human interests when placed in competition with the aggrandisement of the clerical party. Plainly put, the Catholic policy is to do all they can towards the ruin of the country, in order to frighten the Legislature into giving them an educational grant. And, as I have told you before, the Catholic laity accepted the Act, and would have remained satisfied with it, had not the priests laid the burden of supporting separate schools upon their people, and raised at the same time the cry of "The Church in danger." In the formation of the new Ministry, Sir John O'Shanassy claimed co-equal power with Mr. Berry. This Mr. Berry dared not give him, for his own followers would have torn and rent him. Ultimately, although it would appear repugnant to his own wishes, he has been compelled after negotiating with the followers of the late Ministry and the friends of Sir John in turn, to fall back on the "straight Opposition." What attitude Sir John and his followers will take towards the new Ministry is not yet exactly known. Mr. Berry is willing to do all he can for the Catholics, but he cannot commit his Ministry as a Ministry for fear of consequences. The most Sir John appears likely to get is a Royal Commission to inquire into the alleged Catholic grievance. If Sir John is satisfied with that I suppose Mr. Berry's Ministry will live for a time. It is, on the whole, I think, a better team than the last. Only three of the old men reappear in it. If Sir John goes into Opposition it is hard to say what combinations may arise. The Opposition is considerable in point of numbers, consolidated, and able. It is just possible that if the Catholics pursue their policy of irritation much longer they may push it to the point of exasperation, and combine both sides in an indignant and determined effort to crush them.

I am not a little astonished to learn that those who are agitating for the removal of the disabilities under which they labour on account of their religious opinions should seek to

future, his Grace would hardly have been so reticent. Like Mr. GLADSTONE and Lord HARTINGTON, he is probably content to wait till after the next General Election. It will be time enough then for the Duke to choose sides.

We have already mentioned the principal features of the programme of proceedings at the autumnal session of the Congregational Union, which will be held at Birmingham during the second week in October, and would call the attention of our readers to full particulars on the subject in another column. The central position of the Midland capital, as well as the attractiveness of the programme, will, no doubt, ensure a crowded attendance of ministers and delegates. It will be seen that next year's Jubilee of the Union will, by anticipation, be a prominent topic, and that a resolution bearing on the subject is to be proposed at Birmingham. The annual meeting in London next May will, of course, be to a great extent occupied with the Jubilee. In view of this event the Congregational Churches of Lancashire and Cheshire have been bestirring themselves. The representatives of some sixty churches of that district have resolved upon sending a cordial invitation to the Union to hold its autumnal session at Manchester in 1881, and have shown their zeal in the matter by undertaking to raise a full share of the necessary expenses. Such a claim can hardly be contested.

Dr. LEE, of the Church Defence Institution, has issued a pamphlet containing a digest of the provisions of the new Burials Act, and giving advice to the clergy, which is, on the whole, moderate and judicious. His namesake, the Vicar of All Saints, Lambeth, has also had his say on the subject in the *Standard*, in connection with the proposed clerical meeting at Leicester next week. Dr. F. G. LEE, although a very High Churchman, is decidedly uneasy at the attitude which that fire-eating clergyman, Mr. HINGSTON-RANDOLPH and his friends propose to take. He thinks "the extraordinary proposal to make every country parson a judge of his own parishioners, to the extent of determining whether, when dead, they shall be buried with Christian rites, is the height of unwisdom, and legally dangerous." The discipline which some of his clerical brethren talk of is a figment—"the idea is obviously Utopian." The Archdeacon's Courts, the Diocesan Courts, and the two Provincial Courts, are all gone; and "a pure, spiritual offence—such as might be properly punished by spiritual censures (including, finally, the greater excommunication, and a consequent denial of Christian burial)—cannot, of course, be determined in any civil and Parliamentary Court." Of course not—but how antiquated all this appears. Let the clergy, says their Ritualist adviser, look the facts in the face, and not dream of "fantastic" remedies. What they can do is—"(1) to stay away from witnessing the now legalised rites and innovations; (2) to decline to register any burials not performed by himself or his deputy, as the death has been already registered, and the register-book of burials is in no sense the property of the State, and to take the consequence of so doing; (3) to refuse, of course, to accept any fee." Goaded by indignant clergymen who complain that they have been "betrayed," the English Church Union will propose next week at Leicester that a Conference shall shortly be held in London to decide upon the course to be pursued. The explosion of clerical feeling on the Burials Act will, therefore, we suppose, be deferred. Meanwhile, the Act is in operation, and possibly by the end of next month all this clerical excitement on the subject will have cooled down.

Last week we referred to the first day's proceedings in connection with the meeting of the Irish Congregational Union at Belfast. The Conference was continued on Wednesday and Thursday, and on the last-named day the most important business was discussed with the assistance of the delegates from the Irish Congregational Union and the Irish Evangelical Society. After a prolonged and somewhat heated debate, which is described elsewhere, a resolution was unanimously carried, to the effect that a special effort be made to increase the income of the Irish Evangelical Society, that the Irish Congregational Union offers its hearty and loyal co-operation to this end, and also that the committee of the Congregational Union of England and Wales be earnestly requested to give their hearty support to the Irish Evangelical Society in efforts to augment their resources. This resolution seems to have been carried with hearty enthusiasm, and the Conference closed with excellent feeling. Still the difficulties of the Irish Evangelical Society remain, and how is it to be sustained? It is mainly a pecuniary question. If the Rev. JOHN WHITE and one or two men of like force and ardour were to come over to England and show in their own fashion the actual and pressing need for the maintenance of this society, this difficulty could soon be overcome. What Mr. KIMBALL has been able to do on a large scale in respect to church debts in America, some one ought to be able to accomplish with a view to carry on the work of Irish evangelisation.

NONCONFORMITY IN LANCASHIRE.

[FROM OUR OWN CORRESPONDENT.]

MANCHESTER, TUESDAY EVENING.

THE proposal to invite the Congregational Union to hold its autumnal meetings next year in this city has been very heartily received by the local churches, with scarcely a single exception. A large and truly representative meeting, consisting of ministers and delegates sent by the churches of Manchester, Salford, and district, was held the other evening in the Roby schools. Your readers scarcely need to be told that 1881 is the Jubilee year of the Congregational Union of England and Wales, and that, therefore, the meetings in May and November are likely to be of exceptional interest and importance. The idea of inviting the Union to celebrate its fiftieth birthday in Manchester appears to have originated with Mr. Macfadyen, who broached the subject in a letter which was read at the June meeting of the Ministers' and Deacons' Association. It was felt then, that the question was one which it was necessary to submit directly to the churches. Accordingly, circulars were prepared and sent out to the various congregations in Manchester, Salford, and the neighbouring towns, and out of sixty-six replies, sixty were favourable to the proposal, and expressed a willingness to bear a proportion of the necessary financial burden involved. It is estimated that a sum of £1,000 will be required in order to make the arrangements worthy at once of Manchester and the occasion; but it is not apprehended that there will be much difficulty in raising that sum, or even a larger one, if the Union is found willing to accept the very hearty invitation to visit Manchester in 1881, which will be made to it at the approaching meetings in Birmingham. The hearty and even enthusiastic way in which the matter has been taken up by the churches of the district leads one to predict that the Congregational Union will have no cause to regret its decision if it resolves to hold the Autumnal meetings of its Jubilee year in the city of Manchester. At the representative gathering held on the 14th inst., in the Roby schools, the following resolution was moved by the Rev. J. A. Macfadyen, seconded by Jesse Bryant, Esq., and carried unanimously:—"That having learnt that next year will be the Jubilee of the Congregational Union of England and Wales, and believing that it will be an honour and an advantage to the churches in the Union to visit this district, this representative meeting hereby cordially invites the Union to hold its autumnal meeting of 1881 in Manchester."

Some of the more timid friends of Lancashire College looked, at first, a little askance at the above proposal, as they feared it might divert the attention of the churches from the scheme which has just been floated to rid that institution of the debt of £9,000 which still remains upon it. The presence of the Congregational Union in Manchester, however, it was generally felt, would tend rather to advance than retard the interests of the college. General attention will, doubtless, be directed to its work, and the sympathy of friends from a distance enlisted in its welfare. There is no reason whatever to doubt that the grand bazaar which it is proposed to hold in the Free Trade Hall in the spring of 1882 will not accomplish its mission and free the college from the debt incurred through the recent enlargement of the building. The Lancashire men have done exceedingly well at the recent examination of the newly-constituted Senatus Academicus, whilst they have fully maintained the reputation of their college in the pass lists of the London University. Five students have just gone forth from the Lancashire College into the mission field; one to India, another to Madagascar, a third to New Guinea, and the fourth and fifth to the South Sea Islands. Two other students of the college have also settled, so to speak, almost at its doors—Mr. Chesson, who has accepted a call to the pastorate of the church at Worsley-road, Swinton; and Mr. Holder, who has succeeded the Rev. Jas. Williamson, now of Leicester, at Stakeybridge.

One sign of the times, and not the least pleasing, is the popularity which, in many of the churches of this district, harvest thanksgiving and flower services have recently attained. This year especially several very successful gatherings of the kind have been held in some of our suburban chapels. The most gratifying fact in connection with this movement is, perhaps, the charitable direction it has taken. Beautiful bouquets of flowers and baskets of choice grapes, together with neat cards containing Divine words of faith, hope, and consolation, have been sent by many of the worshippers at these services to the poor sufferers in the great hospitals of the neighbouring city. Who knows what memories such gifts may stir? memories of home and childhood and God. Surely, since we have all one common heart, it is well that the proof of its love should thus be seen where pain and penury abound, for Lowell's words are perfectly true. "Many a gate that's barred to hate, will open wide to love!"

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

WE may now expect to have very soon one of our law officers in Parliament. Mr. Adam's departure for India will leave the field open in Kinross and Clackmannan for Mr. Balfour, the Solicitor General, and I have no doubt he will be allowed to walk over the course. He has no territorial connection with the district, but he has a connection of, in some respects, a not less interesting kind. His father was parish minister in the town of Clackmannan, and the Scotch people have a natural liking for all "Sons of the Manse." Mr. Maclaren is still outside, and the rumour was current the other day, that, despairing of success in political life, he intended to accept the judgeship, which will soon be rendered vacant by the retiring of Lord Ormesdale, but this rumour has been promptly contradicted, and the impression now is that he hopes yet to get in for Berwick, the inquiry into the circumstances of the election there beginning on the 18th of October. It is satisfactory to hear on all hands, that Mr. Maclaren has given, so far as it has been in his power to do so, quite remarkable proofs of his fitness for the office of Lord Advocate.

A considerable number of the Presbyterian clergy and laity have left Scotland to attend the great council of the order which is to be held this week at Philadelphia. Among these are Professor Flint, of the Established Church, Principal Rainy, of the Free Church, and Principal Cairns, of the United Presbyterian Church. These are all mighty men in their respective denominations, and so many other notabilities of almost equal mark have gone out along with them, that the American gathering cannot but be an interesting and important one. I don't suppose anything very practical will issue out of it, but it ought to be of some use to the sect to be enabled to realise its extent and strength. The Presbyterian Church of the United States (that is, the Church of the North) has at least 5,000 ministers; the other Churches of the same faith in America (including the Canadian Dominion) have probably as many more. And when to these are added the clergy of Great Britain and Ireland and of the Australian colonies, they make up a very numerous and influential community. All the sections of the Church will, I believe, be represented in Philadelphia, and one wonders how our Scotch Established Churchmen will feel when they find themselves the only champions of Church and State union in an Assembly where they will be completely swamped. Dr. Flint has been invited to give a course of lectures at Princeton, and has consented. It would not be at all a bad thing if an exchange of some kind were proposed. It might do some good to the ingenuous youth of Edinburgh if they were to be stirred up by an American Professor.

In the course of this present autumn I have been spending a week or two in the Highlands, and while there I had some good opportunities for ascertaining the ecclesiastical condition of that part of the world. It is very striking to find how little the relations of things have been altered since the Disruption. The Established Church has put forth superhuman exertions to regain its lost position, but all has been of no avail. The "National Church" there is still emphatically Nonconformist. I heard one amusing illustration given of the state of matters. Two young travellers from the South had occasion to spend the Sunday in Ross-shire, and went to the Parish Church. The congregation assembled was composed of just two persons, and the young men boasted that *they doubled the attendance*. The minister from the pulpit could not help noting "the presence of strangers," and he was so pleased with the sight that, in place of warning them away, he invited them into the manse to dinner. They accepted the invitation, and in this way they came into contact with quite a new form of human experience—that of a preacher of the Gospel paid for doing work which had ceased to require being done, and perplexed in his mind as to what Duty demanded of him. The minister felt, he said, often inclined to run away, but he concluded that that would be cowardly. He had been appointed to a watch-tower, and he was bound to keep to the post!

One day I was walking with a friend in Sutherlandshire, when we passed two clerically dressed individuals. "Did you notice," I was asked, "the gentleman on the right?" I said "Yes!" "Well," my informant went on to explain, "he is known in this quarter as *the honest man*." "What do you mean?" I asked. "I mean that when the Parliamentary returns of communicants were given in he frankly reported his members to be *five*." Shortly afterwards I happened to mention this incident to one who was personally acquainted with the parish of the honest man. "Five!" he exclaimed. "How did he make out *five?* There were just So-and-So and So-and-So. It is impossible there could have been more than *three*." It is easy, of course, to understand how a difference of opinion might arise on this subject without touching the integrity of the minister. I mention the thing simply because it illustrates the absurdity of maintaining a State Church in such a region.

We shall hear immediately what the Presbytery of Glasgow is going to do about "*The Scotch Sermons*." By a majority, the Court decided not to appoint a committee right off, but a considerable minority voted for an immediate examination; and even although the Presbytery should refuse to move, the minority will certainly bring the matter before the General Assembly. It is easy to see that there exists among even Evangelicals like Dr. Phin and Dr. Marshall Lang, an intense dislike to meddle with the book. Dr. Phin makes every year grand speeches about the flourishing state of the Church, and about the peace which reigns throughout its borders; and he naturally dreads the disturbing effect of a heresy trial. So much, however, has been said about the teaching of the new school in all quarters, that it is impossible any longer to pass by on the other side, and we look forward with curiosity to the time when the Establishment will be compelled to declare how far it is going to carry the principle of comprehension.

As to the Smith business, a calm reigns at present, but it is only a precursor to a fresh outbreak of the storm. The committee appointed last month is sitting upon the new article, and it will be seen at the end of October what is to come of the incubation. It is said to be likely that the commission will, in some way, express its opinion that the Professor should not resume his class this winter, but leave it to the Assembly of 1881 to deal in a judicial way with the fresh features of the case. Perhaps Mr. Smith may refuse to bow to that decision. The commission has no power to enforce its own decrees. Whatever it does is on its own responsibility, and its action may be disclaimed at a succeeding Assembly. But any vote in it gives a tolerably certain indication as to the general feeling of the Church, and no man in the place of Professor Smith would improve his position or prospects by defying it.

Correspondence.

THE PROGRESS OF INFIDELITY.—I.

To the Editor of the Nonconformist and Independent.

SIR,—It has been stated by "A. C.," and several of us agreed in the opinion, that there is an "alarming progress of infidelity in our midst, and throughout the British Colonies;" and that "advanced scepticism is discussed with astounding coolness in higher middle-class circles," and in others too. Allow me now to resume the correspondence, and to place before your readers a few facts with which they are probably unacquainted.

Infidelity as it prevails among the artizan classes is known as Freethought, or Secularism. But I doubt if it is more prevalent among them, in proportion to their numbers, than it is among clerks, warehousemen, and others in a higher position in society. There is more organisation, and more active propagandism among the artizans, and less avowal of disbelief among the others, which gives the impression that secularism is essentially the infidelity of artizans. The state of the case I believe to be this—taking all classes together, that those actively hostile to religion are comparatively few, the passively hostile many, the indifferent many more, and the sceptical—some with a reasonable, others with an unreasonable scepticism—are also many more; and that it is among the indifferent and the sceptical that the active section seek to gain fresh adherents.

There are two Secular societies in this country with their headquarters in Londen; another is being formed among the miners and ironworkers of the Northern counties; and quite recently a conference of the International Federation of Freethinkers at Brussels, attended by representatives from European countries and America, determined that their executive council should henceforth meet in London. The leaders of the two established societies are barely friendly—indeed, on some subjects, are bitterly opposed—to each other; but all are engaged in advocating a sole regard for the interests of this life and disregard of God, the higher spiritual life, and the world to come. The lecturers are more or less busy in London and the provinces, especially on Sundays, and a large amount of propagandist work is done by younger men throughout the summer months by addresses in the open air—1,080 is given as the number of lectures for last year. The titles of a few of those delivered during the present year are as follows:—"Does Morality Need Religion?" "Secularism the True Gospel of Mankind;" "The Christ of the New Testament Unknown to History;" "How the Jew Carpenter was Made a God;" "The Newgate Calendar of the Bible;" "The Creation of God by Man;" "Lost! a Christian Heaven. Any information handsomely rewarded:" "An Hour with the Devil and a Few Minutes in Hell." These titles are suggestive of the coarseness and blasphemy which characterise some of the lectures. There is generally more caution in the phrascology of what is put in print. But the following is not an unfair sample of what is frequently published in one of the weekly papers of the Secularists; for most of the articles, whether literary, social, political, or moral, are written with a view to discredit, misrepresent, and bring into contempt the religion and morality of the Bible. The passage appears in one of a series of papers called "Bible Lessons for Board Schools." The subject is "Elisha and the Little Children." The lessons are:—

1. If little children mock you, have them torn in pieces. This will of course be a highly commendable action. But it must be done in the name of the Lord, as otherwise it would be the damnablest crime on earth.

2. As a general lesson we are taught that it is lawful and proper to use the most savage violence, to set in motion the most terrible natural agents, in order to avenge the most trivial insults in the most wholesale fashion, even upon children of the tenderest years, and therefore still more deliberate mockers of riper years. Jesus Christ, in cursing and blasting the fig-tree, shows that the thoroughly religious practice and duty of cursing and destroying is to be extended also to the inanimate world.

3. Little children may learn not to make fun of religious folly, for fear of the cruel death which the men of God will inflict on them for so doing.

I think I may leave to your readers to supply the adjectives appropriate to such "lessons." I have no certain means of knowing to what an extent the publication containing them is circulated and read. A few days ago I was told it was 15,000 a week, but I very much doubt the truth of the statement. However, one newsvendor in a Yorkshire town reports that his weekly sale has increased from sixteen to 135 copies during the last few months. The organ of the other society, which is more respectful towards religion, and is characterised by a higher moral tone, has not nearly so large a circulation: but it is stated this week that it "has been steadily increasing for some time." The lectures are not published in these papers, but they are frequently reported in local newspapers, and give rise to correspondence; in this way erroneous opinions are widely disseminated. Thus a few months ago it was represented as a matter for congratulation that in two of the North-eastern counties twelve papers reported lectures, devoting altogether no less than twenty-five columns in one week to the spread of the Freethinkers' views. Each lecture also affords an opportunity for selling publications. Many tracts are given away; in one year, according to official statement, 67,700 were distributed. Bundles of pamphlets are left at factories for distribution among the "hands." "One of my men," wrote a correspondent a few weeks ago, "an intelligent young fellow, is being deluged with infidel pamphlets by an ex-Sunday-school teacher, who believes in Bradlaugh and Mrs. Besant." Publications are also sent abroad, to the colonies and to India, where they appear to be freely circulated. The expenditure of one society for propagandist purposes last year was £3,800.

These details will be new to your readers, otherwise I should not have occupied so much of your space. Next week I will offer some comments on them. Meanwhile, I would express regret at the passiveness which exists among many Christians who are never troubled with doubts, and never tempted to disbelieve, and who seem to say respecting those who are, "Am I my brother's keeper?" We may be secure in our own citadel of faith, we may be assured that the foundation is immovable, that "the gates of hell will not prevail against it;" but, I ask, are we to look over the parapet and see our fellow-men destroyed by the enemies of truth in the open country, without a strenuous endeavour to save them? Does not mere humanity, much more loyalty to our King, urge us as good citizens to give up some comfortable habits, that we may go out and turn the conflict? It was remarked to me bitterly the other day that sympathy was awakened for all classes of objects at home and abroad, while little sympathy was felt for our fellow countrymen, whose future destiny is *sure*, because it is distinctly said that "he that believeth not shall be condemned." I wish there were no ground for the remark.

Yours truly,
T. T. WATERMAN.

Christian Evidence Society, 13, Buckingham-street, Strand.

JUBILEE OF THE CONGREGATIONAL UNION, 1881.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly permit me to say how heartily I endorse the suggestion contained in the letter of the Rev. W. Tyler inserted in your issue of last week? I cannot conceive of a more laudable and useful object, and one more worthy of the occasion for celebrating the Jubilee of the Congregational Union next year, than the one he suggests, where he says, "The most demonstrative and useful resolution which the forthcoming assembly at Birmingham could pass would be to pay off the debts on all our chapels and churches in England and Wales, either in whole or part," &c. If the Union and our leading men could be induced to take up this matter heartily, I believe it would be carried out successfully, and a fund worthy of the denomination would be the result. Why should not we imitate our Wesleyan friends in their grand thanksgiving fund, and apply it to the purposes named?

I do not know of a more pressing need than clearing off the debts upon our places of worship. Many of them I know in these districts are literally weighted down with the debts remaining upon them, thus preventing any real Christian work being done by these churches. All their efforts being required to raise money for the purpose of meeting payment for interest and other purposes. I should be glad to be called upon to pay my share of such fund if one is raised, and also do what I can in my own district to make it successful. Let one grand and noble effort be made, and I am confident a work will be accomplished which will give satisfaction, not only to the recipients of the fund, but to all who have had a hand in raising the same.

I am, Sir, yours truly,
R. CHIPPENDALE.

Russell-place, Great Harwood, Sept. 20, 1880.

BURIAL SERVICES.

To the Editor of the Nonconformist and Independent.

SIR,—In the account given in your last issue of some of the earliest Nonconformist funerals under the new Burials Act, the general testimony is that they were conducted with becoming seriousness and propriety. Of one of the services your correspondent says, "But it was too long." This, I apprehend, is what we have most to fear; and I venture, with all respect and deference, to warn those who will hereafter officiate against this danger. In by-gone times I have sadly erred in this matter myself. When I began my ministry, I fancied there must be an address to parents at every baptism; an address to husbands and wives at every marriage; an address to communicants and spectators at every communion; an address to the whole congregation at every prayer-meeting; and an address to the mourners at every funeral. I now see this was a great practical mistake.

There are special occasions when, at each of these services, a few words of address may be most appropriate. One of the privileges of our freedom is that, as Nonconformists, we are not tied and bound by Act of Parliament to say just so much and no more. But where a service is conducted in the chapel before going to the grave, *that* is the place in which to utter words of Scriptural consolation and loving sympathy; failing that, in the house before the procession leaves. If anything in addition to appropriate Scripture and devout prayer is said at the grave, it should be very short, to the point, tender, and devoutly uttered. Beyond this, I believe, as a rule, it will still hold true, "He that refraineth his lips is wise," therefore "let thy words be few."

Sept. 21, 1880. SUBURBAN.

P.S.—I am a little curious to know what reply the Memorial Hall Committee have to give to Mr. Rowland's letter. The matter cannot be left where it is, nor as it is.

NOTES FROM VICTORIA.

[FROM OUR OWN CORRESPONDENT.]

MELBOURNE, 3rd Aug., 1880.

The people at Collins-street are expecting to see their new minister next month, and are looking forward to the event, you may believe, with no small amount of expectation. The impression we have formed from the reports concerning Mr. Hebditch which have reached us, is that if he could see his way to settle in the colony he would be able to do a work of permanent value to the community. But the accounts of his farewell meeting do not give much hope that he will be anything more than a flying visitor. It is a strange thing,—at least it seems so to many people here—that suitable English ministers seem to have so little inclination to take our premier Church, and permanently identify themselves with the interests of Victoria. To a man of mental breadth and force, with strength of character and popular gifts, a magnificent future is open. He should have, also, a stock of physical energy. Such a man is the Anglican Bishop of Melbourne, and he exercises, independently of the respect paid to his office, an influence of which any man might be proud. Here is a permanent, central, aggressive character-force at work on behalf of Episcopacy! Why have we no such force at work on behalf of Independency? Victoria is as yet hardly big enough or old enough to grow a man for Collins-street. Can you not send us one? Here is a fine church on a splendid site, with all the apparatus for extensive agencies of Christian usefulness. It only wants that *a man* should come who can identify himself with Australian interests, and settle down to the task of setting the labourers to work, and the machinery in motion. Mr. Jones will tell you that, with all our faults, we are not a bad sort of people, and know a man when we see him. A born leader of men in Collins-street might send forth an influence which would reach to every part of the colony, and go a long way beyond it. To those who are at all under the influence of "the enthusiasm of humanity," there is something particularly fascinating about a preacher's work here, and especially a leading preacher's. He has here the opportunity of exercising a *formative* influence upon the character of a rising nation, just—so to speak—in the gristle stage of development. I hope England will presently send us such a man as we want—a manly man, warm-hearted, wide-minded, in love with the Gospel and with the souls of men, and able, at the same time, to sympathise with them in all the interests of our multiform human life. Such a man would command a splendid career, and would live, after its close in the affectionate memory of a generous and grateful people. I think the last minister of Collins-street would corroborate these statements

There are two recent settlements to chronicle—the Rev. J. Spaven at Kyneton, and the Rev. J. Burchett at Windsor. Kyneton is reckoned among the best of our country churches. Mr. Spaven was very cordially received at his settlement. He came from Windermere to the colony in search of health. He has been connected with the "Evangelical Union" people. He has attainments as a naturalist. He was very popular at Victoria Parade Church, which he supplied for some weeks. The great disadvantage he has to contend with is the delicate state of his health.

Windsor is one of the suburbs of Melbourne. The church there is small. The last minister went over to the Church of England. The church has had difficulties to fight against for a long time. Mr. Burchett is a man of excellent character and ability, of considerable reading, and of cultured taste. He assisted the Rev. Thomas Jones at Collins-street for a time. It is hoped and wished that Windsor will revive. We are also making efforts to re-open a church at East St. Kilda, which has had a kind of intermittent life for some years back. Mr. Mitchell, who came out from Scotland with a delicate chest a year or two ago, and took a charge at Castlemaine, has greatly improved in health. If Mr Spaven does the same it will speak much for our climate; but Mr. Mitchell has gone to a much better climate than that which Mr. Spaven has found.

In politics it seems that Berryism is once more to the fore. Although the *Age* newspaper, which was a kind of foster-mother to Berryism has unnaturally disowned its own child, and has declared that Berryism is no more Liberalism "than a tumour is a muscle;" and that "Berryism and all its obnoxious associations" should be "buried," yet it by no means follows that Berryism is defunct. The Conservatives, or, as we prefer to call ourselves, "The Constitutional Liberals," are very much in the position described by Hood:

Our very hopes belied our fears;
Our fears our hopes belied.

We hope Berryism may not have a resurrection, but we fear it. You have learned from your own newspapers that Mr. Service, who displaced Mr. Berry, was, upon a dissolution and appeal to the country, in his turn displaced. This was owing to the "Catholic vote," an important factor in election contests. The Catholics reckon they are a fourth of the population; and when parties are pretty evenly divided, their solid vote turns the scale. They are determined to obtain concessions on the education question, and to block business, if they can, till they do. In this policy of confusion and delay they have succeeded very well. This course illustrates the almost cynical contempt which the Papal power consistently shows for human interests when placed in competition with the aggrandisement of the clerical party. Plainly put, the Catholic policy is to do all they can towards the ruin of the country, in order to frighten the Legislature into giving them an educational grant. And, as I have told you before, the Catholic laity accepted the Act, and would have remained satisfied with it, had not the priests laid the burden of supporting separate schools upon their people, and raised at the same time the cry of "The Church in danger." In the formation of the new Ministry, Sir John O'Shanassy claimed co-equal power with Mr. Berry. Thus Mr. Berry dared not give him, for his own followers would have torn and rent him. Ultimately, although it would appear repugnant to his own wishes, he has been compelled after negotiating with the followers of the late Ministry and the friends of Sir John in turn, to fall back on the "straight Opposition." What attitude Sir John and his followers will take towards the new Ministry is not yet exactly known. Mr. Berry is willing to do all he can for the Catholics, but he cannot commit his Ministry as a Ministry for fear of consequences. The most Sir John appears likely to get is a Royal Commission to inquire into the alleged Catholic grievance. If Sir John is satisfied with that I suppose Mr. Berry's Ministry will live for a time. It is, on the whole, I think, a better team than the last. Only three of the old men reappear in it. If Sir John goes into Opposition it is hard to say what combinations may arise. The Opposition is considerable in point of numbers, consolidated, and able. It is just possible that if the Catholics pursue their policy of irritation much longer they may push it to the point of exasperation, and combine both sides in an indignant and determined effort to crush them.

I am not a little astonished to learn that those who are agitating for the removal of the disabilities under which they labour on account of their religious opinions should seek to

impose civil disabilities on others because of their religion. Had the opposition to the Marquis of Ripon been offered on the ground that he had proved himself an intolerant Papist I could have understood it; but that the *mere* fact of his religion should have been urged by Liberals against his appointment seems to me a very extraordinary thing, and would lead to the conclusion that some of your party must have a very imperfect apprehension of their own principles, or else a very strange way of applying them.

Literature.

McCARTHY'S HISTORY OF OUR OWN TIMES.*

WHOEVER can best appreciate Mr. McCarthy's difficulties in the great work he has just finished will best estimate the merits of his history. We remember at one time a discussion arose amongst critics on the question whether perfect impartiality was really desirable in an historian, and whether, indeed, it was possible to write history that would be readable in a spirit of perfect impartiality. Much was said *pro* and *con.*; but with the stress of modern instances in hand, the burden, in our idea, ran rather with the *cons* than with the *pros*. There was Macaulay, did he not succeed very often by virtue of his prejudices, which aided him, in no inconsiderable measure, to paint effectively, if not half fiercely, his sharp but most striking contrasts of men and of measures? Could he have limned William of Orange as he did; could he have painted Marlborough as he did, if he had been impartial? Then there is Mr. Froude,—who could say that he was impartial, when his very motive openly professed, was white-washing? White-washing, indeed, goes far in the method of the picturesque in modern history; and it seeks to bring within its scope the distant and the near. Nero and Mary Queen of Scots, and John Wilkes and Charles I. have all been under treatment, with varying result; while in some directions the very opposite effect has been aimed at as a kind of reaction, which is, after all, but a half reaction, the presentation of doubtful motives and bad actions, with a kind of cold acquiescence or even half sympathy, as, if such indulgence belonged to the unwritten right of genius, a fashion which reached its *acmé*, surely, in Mr. John Morley's treatment of Diderot, and Diderot's mean, dirty, and wholly contemptible treatment of his self-sacrificing wife. John Morley is a democrat, but there, *for once*, he was a Tory—standing, even he, all too determinately in his point of vantage of "divine right" in wrong, with the resolution not to be "*moral*," or too straitly to condemn a genius which it was worth his while to write about.

The difficulty of being impartial, and the advantages, to a historian of a well-disguised partiality—more especially if he affects the biographical interlude, the episodical style of contrasted portraiture—is thus very great. It is all the greater, of course, if the men and things dealt with belong to one's own period; if many of the men are still alive to speak for themselves, and if all respecting the measures is hardly yet known, respecting which, indeed, important papers still lie in secret archives. How a historian of our own times must condemn the plan of leaving documents of the utmost importance with a proviso that they remain sealed up for, say, fifty years—papers probably containing record of the very secret to which he lacks the key. The historian who undertakes to write of a time present is thus confronted by several special difficulties. All the material he desires is not open to him; he must depend on most insecure authorities—the newspapers chiefly—and he must exercise, therefore, a most exacting and sober judgment in respect of all great questions. If he does his work well he is at once witness, advocate, and judge. How this style is to ally itself with the picturesque and readable is an important question. Another thing is that as yet the full results of the movements or the measures of which he writes are not definitely known and felt; and he must, perforce, be in some degree a prophet as well as a recorder. It is impossible to forecast even for a month's time the vagaries of public opinion or the development of political judgment. So rapid are events that the historian of his own time whose work remains in the one part to correct or to test the other would need either to be cautious or only wisely bold, like the olden augurs. Mr. McCarthy, as we shall see, has not always been either cautious enough or wisely bold enough; but, on the whole, he tries to be just, and is always interesting, and that is saying much. The multitude of questions that arise, the throngs of men who present themselves for appraisement, are almost confusing. Mr. McCarthy bears himself with complete self-possession, and, for the most part, with an air of superiority. Very masterly are his sketches of Mr. Bright, Mr. Gladstone, and that Rupert of Debate, the late Lord Derby; only towards Mr. Gladstone he once or twice verges on a departure from his own principles of fairness. With the new as with the old type of politician he is equally at home, equally happy in seizing the genuine trait, the true impelling motive. The following sketch of Lord Palmerston is one of the most efficient and finished pieces in the book. The whole chapter in which it occurs is, to our thinking, a masterpiece, and we found it difficult to detach from it what we wanted; but this must suffice for illustration, and for more the reader must go to the volumes:—

> Between Palmerston and the Radical party in England there was a growing coldness. He had not only thrown over Reform himself, but he had apparently induced most of his colleagues to accept the understanding that nothing more was to be said about it. He had gone in for a policy of large expenditure for the purpose of securing the country against the possibilities of invasion. He had lent himself openly to the propagation of what his adversaries called, not very unreasonably, the scare that was got up about another Napoleonic invasion. When drawn into argument by Mr. Cobden on the subject, Lord Palmerston had betrayed a warmth of manner that was almost offensive, and had spoken of the commercial treaty with France as if it were a thing rather ridiculous than otherwise. He was unsparing whenever he had a chance in his ridicule of the ballot. He had very little sympathy with the grievances of the Nonconformists, some of them even still real and substantial enough. He took no manner of interest in anything proposed for the political benefit of Ireland. Although an Irish landlord, an Irish peer, and occasionally speaking of himself in a half-jocular way as an Irishman, he could not be brought even to affect any sympathy with any of the complaints made by the representatives of that country. He scoffed at all proposals about tenant-right. "Tenant-right," he once said, "is landlords' wrong;" and he was cheered for saying this by the landlords on both sides of the House of Commons; and he evidently thought he had settled the question. He was indeed impatient of all "views," and he regarded what is called philosophic statesmanship with absolute contempt. The truth is that Palmerstone ceased to be a statesman the moment he came to deal with domestic interests. When actually in the Home Office and compelled to turn his attention to the business of that department, he proved a very efficient administrator, because of his shrewdness and his energy. But as a rule he had not much to do with English political affairs, and he knew little or nothing of them. He was even childishly ignorant of many things which any ordinary public man is supposed to know. He was at home in foreign—that is, in Continental—politics; for he had hardly any knowledge of American affairs, and almost up to the moment of the fall of Richmond was confident that the Union never could be restored, and that separation was the easy and natural way of settling all the dispute. He gave a pension to an absurd and obscure writer of doggerel, and when a question was raised about this singular piece of patronage in the House of Commons, it turned out that Lord Palmerston knew nothing about the man, but had got it into his head somehow that he was a poet of the class of Burns. When he read anything except despatches, he read scientific treatises, for he had a keen interest in some branches of science; but he cared little for modern English literature. The world in which he delighted to mingle, talked of Continental politics generally, and a great knowledge of English domestic affairs would have been thrown away there. Naturally, therefore, when Lord Palmerston had nothing particular to do in foreign affairs, and had to turn his attention to England, he relished the idea of fortifying her against foreign foes. This was foreign politics seen from another point of view; it had far more interest for him than reform or tenant-right.
>
> There were, however, some evidences of a certain difference of opinion between Lord Palmerston and some of his colleagues, as well as between him and the Radical party. His constant activity in foreign politics pleased some of his Cabinet as little as it pleased the advanced Liberals. His vast fortification schemes, and his willingness to spend money on any project that tended towards war, or, what seemed much the same thing, on any elaborate preparation against problematical war, was not congenial with the temperament and the judgment of some members of his Administration. Lord Palmerston acted sincerely on the opinion which he expressed in that letter to Mr. Cobden, that "man is a fighting and quarrelling animal." Assuming it to be the nature of man to fight and quarrel, he could see no better business for English statesmanship than to keep this country always in a condition to resist a possible attack from somebody. He differed almost radically on this point from two, at least, of his more important colleagues—Mr. Gladstone and Sir George Cornewall Lewis!

Mr. McCarthy has too good a literary instinct to concern himself exclusively with politics and politicians, remembering what the master, Macaulay, said of the social elements that go to make history, as well as war, and passing of laws in Parliament, and Court news. He discusses all the great questions of the period carefully, and with a clear eye to fine picturesque points; but he knows where to stop, and epitomises skilfully. He can indulge in a bit of humour over the Adullamites and the unfortunate match-tax of Mr. Robert Lowe; the alliance of the publicans afford scope for some touches of quiet satire, and he finds a needed relief in such subjects as the laying of the Atlantic Cable. Perhaps one of the chapters in which the writer's character comes most clearly out is that on "Ireland's Three Difficulties," in which, though he is an Irish member, he speaks calmly and with weight, without laying himself open to the charge of at once blowing hot and cold. There he shows real political capacity. In our opinion the quotation from Fox in 1797 is very skilfully used at the outset as follows:—

> I would have the Irish Government regulated by Irish notions and Irish prejudices, and I firmly believe, according to an Irish expression, that the more she is under Irish government the more she will be bound to English interests.

Literature and Science are not forgotten. The "Second Survey," which closes the fourth volume, is quite equal to the first, and the characterisations of Mr. Darwin and Mr. Buckle would suffice to claim for Mr. McCarthy a high place as a literary critic and historian.

But one little trait we must further note. It is a tendency to overrate mere brilliancy—to shoot "before the stream" in his estimates of a certain type of man—the showy, the rhetorical; and to depreciate unduly men of colder and more reserved temperaments; and this quite irrespective of political convictions. Mr. McCarthy, we know, is too fair and firm in judgment to be swayed by any personal consideration; his whole book bears directest testimony against such an idea. He is an Irish member—a Home Ruler; yet generally he does justice to all parties (bating, perhaps, a very slight disposition to say a nasty thing of the leaven of Old Whiggery, for which we should not care much to quarrel with him). But he slightly erred at the end of his second volume in his estimate of the influence of Lord Beaconsfield and his hold upon public opinion. In this latter portion of the work, therefore, he has to record a sudden reaction, which, from Mr. McCarthy's political penetration and power, we should have been inclined to regard him as the most likely of men to have *anticipated*. But it was hardly so, and we regret it. It was surely not creditable to public opinion in England that it should have been so bedrugged, so bedazzled, so besotted; surely not creditable to the clubbish and journalistic opinion that it should have gone so far and so grievously astray in that matter; and it would have been creditable to Mr. McCarthy had he—an Irish member—reflected the light that was quickly travelling forward to the day-breaking. Then, at the date of his writing of even the latter portion of his book, he does not seem to have been aware of Lord Derby's enrolment in the Liberal party (a step which surely speaks volumes for the deeply-earnest, honest, thorough-going spirit of the man in spite of a certain reserve and apparent coldness of temperament); and certainly Mr. McCarthy's half-veiled sneer in the last sentence of the following passage is much out of place, and had better have been omitted, since it does credit neither to his discernment of character nor his foresight of events. He writes:—

> The career of Lord Stanley did not afterwards bear out the expectations that were originally formed of him. He proved to be methodical, sensible, conscientious, slow. He belonged, perhaps, to that class of men about whom Goethe said, that if they could only once commit some extravagance we should have greater hopes of their future wisdom. He did not commit any extravagance; he remained careful, prudent, and slow. But at the time when he accepted the Indian Secretaryship it was still hoped that he would, to use a homely expression, warm to his work, and on both sides of the political contest people looked to him as a new and a great figure in Conservative politics. He was not an orator; he had nothing whatever of the orator in language or in temperament. His manner was ineffective; his delivery was decidedly bad. But his words carried weight with them, and even his commonplaces were received by some of his party as the utterances of an oracle. There were men among the Conservatives of the back benches who secretly hoped that in this wise young man was the upcoming statesman who was to deliver the party from the thraldom of eccentric genius, and of an eloquence, which, however brilliantly it fought their battles, seemed to them hardly a respectable sort of gift to be employed in the service of gentlemanlike Tory principles. The Liberals were not without a hope that he might, some day, find himself driven by his concientiousness and unprejudiced intelligence into the ranks of avowed Liberalism. It was confidently predicted of him in a Liberal review two or three years after this time, that he would one day be found a prominent member of a Liberal Cabinet under the premiership of Mr. Gladstone. For the present, however, he is still the rising light—a somewhat cold and colourless light, indeed—of Conservatism.

Surely, more weight might have been laid on Lord Derby's non-Parliamentary speeches, if only a little to qualify what is here said. One of them on "Thrift," we remember to have read with delight and with surprise; it rises to real and unaffected eloquence, where Lord Derby, referring to savings-banks, likens their contributories to the coral-builders, and draws out his image in a truly imaginative and poetic manner. The truth is, it requires what we may, to use a favourite phrase of the late Sir Arthur Helps', call "Social Pressure," to bring the latent heat in Lord Derby's mind to the surface. The political view does not exhaust him, however cold and cautious it may appear; had it not been so, Lord Derby had never ceased to be a Conservative; he would still have been in the eloquent and *half*-Macaulay-like words of Mr. M'Carthy "the rising light—a somewhat cold and colourless light, indeed—of Conservatism;" and Mr. McCarthy would not have had to regret a sad slip both as to facts and to inferences from character. Staid caution might then have better sufficed him, even if also "somewhat cold and colourless."

In contrast with the deliverance on Lord Derby,

*A History of our own Times, from the accession of Queen Victoria to the General Election of 1880. By Justin McCarthy, M.P. Vols. III. and IV. Chatto and Windus.

take the following on Lord Macaulay, which is just as high-pitched as the other is low-pitched :—

The closing days of the year were made memorable by the death of Macaulay. He had been raised to the peerage, and had had some hopes of being able to take occasional part in the stately debates of the House of Lords. But his health almost suddenly broke down, and his voice was never heard in the Upper Chamber. He died prematurely, having only entered on his sixtieth year. We have already studied the literary character of this most successful literary man. Macaulay had had, as he often said himself, a singularly happy life, although it was not without its severe losses and its griefs. His career was one of uninterrupted success. His books brought him fame, influence, social position, and wealth, all at once. He never made a failure. The world only applauded one book more than the other, the second speech more than the first. Macaulay the essayist, Macaulay the historian, Macaulay the ballad-writer, Macaulay the Parliamentary orator, Macaulay the brilliant inexhaustible talker—he was alike, it might appear, supreme in everything he chose to do or to attempt. After his death there came a natural reaction; and the reaction, as is always the case, was inclined to go too far. People began to find out that Macaulay had done too many things; that he did not do anything as it might have been done; that he was too brilliant; that he was only brilliant; that he was not really brilliant at all, but only superficial and showy. The disparagement was more unjust by far than even the extravagant estimate. Macaulay was not the paragon, the ninth wonder of the world, for which people once set him down; but he was, undoubtedly, a great literary man. He was also a man of singularly noble character. He was, in a literary sense, egotistic; that is to say, he thought and talked and wrote a great deal about his works and himself; but he was one of the most unselfish men that ever lived. He appears to have enjoyed advancement, success, fame, and money, only because these enabled him to give pleasure and support to the members of his family. He was attached to his family, especially to his sisters, with the tenderest affection. His real nature seems only to have thoroughly shone out when in their society. There he was loving, sportive even to joyous frolicsomeness; a glad schoolboy almost to the very end. He was remarkably generous and charitable, even to strangers; his hand was almost always open; but he gave so unostentatiously that it was not until after his death half his kindly deeds became known. He had a spirit which was absolutely above any of the corrupting temptations of money and rank. He was very poor at one time; and during his poverty he was beginning to make his reputation in the House of Commons. It is often said that a poor man feels nowhere so much out of place, nowhere so much at a disadvantage, nowhere so much humiliated, as in the House of Commons. Macaulay felt nothing of the kind. He bore himself as easily and steadfastly as though he had been the eldest son of a proud and wealthy family. It did not seem to have occurred to him, when he was poor, that money was lacking to the dignity of his intellect and his manhood; or when he was rich that money added to it. Certain defects of temper and manner, rather than of character, he had which caused men often to misunderstand him, and sometimes to dislike him. He was apt to be overbearing in tone, and to show himself a little too confident of his splendid gifts and acquirements; his marvellous memory, his varied reading, his overwhelming power of argument. He trampled on men's prejudices too heedlessly, was inclined to treat ignorance as if it were a crime, and to make dulness feel that it had cause to be ashamed of itself. Such defects as these are hardly worth mentioning, and would not be mentioned here but that they serve to explain some of the misconceptions which were formed of Macaulay by many during his lifetime, and some of the antagonisms which he unconsciously created. Absolutely without literary affectation, undepressed by early poverty, unspoiled by later and almost unequalled success, he was an independent, quiet, self-relying man who, in all his noon of fame, found most happiness in the companionship and the sympathy of those he loved, and who, from first to last, was loved most tenderly by those who knew him best.

But Mr. McCarthy's book, in spite of the few lapses in it which honesty compel us faithfully to indicate, is a valuable addition to historical literature. He is always bright and clear; he makes dull questions interesting, and commonplace men and commonplace groups become picturesque under his hand. He has the knack of selection and arrangement. He can lay on a bit of enlivening colour most artistically, and without overdoing it. He has written a book which will be read. After all is said, that is the great test. We congratulate Mr. McCarthy on standing it so well.

THE SCIENCE OF LANGUAGE.*

THIS work is exactly what it professes by its title to be. It is an introduction to the science of language. In some respects the science is yet to be formed, many fundamental points being still open to question; but the diversity of opinions points the direction which inquiry must take. In the preface Professor Sayce says, "It has seemed to me that an Introduction should give a survey of the whole field to be explored, and not neglect any portion of it for the sake of literary unity or easy reading. There is a certain work which must be done once for all, if the ground is to be cleared for future research and progress, and if well done need not be done again." The work is certainly not one which is likely to find as much favour with the general reader as the lectures of Max Müller, or the writings of Whitney. It is one for the student, and is also a review and a criticism of what previous writers have done. At the end of the volumes will be found eleven pages of "selected lists of works for the student."

The first chapter is historical. It is entitled "Theories of Language," and contains the various explanations which men have supplied to themselves of the wonderful power they possessed in speech. The earliest attempts of which we have any knowledge are those found in the fragments of the Assyrian library of Sardanapalus. Next in order of time came the grammarians of India, and following them the philosophical thinkers of Greece. "Do words exist," it was asked, "by *nature* or by *convention?* do the sounds which we utter exactly and necessarily represent things as they are in themselves, or are they merely the arbitrary marks and symbols conventionally assigned to the objects we observe, and the conceptions we form? This was the question that the greatest of the Greek thinkers attempted to solve; and the controversy it called forth divided Greek philosophy into two camps, and lies at the bottom of all its contributions to linguistic science."

From Greeks we pass to Romans, amongst whom the science of Latin etymology was founded. Every word had to be provided with a derivation. The method of doing this was ingenious and misleading; but it is one not wholly fallen into disuse even now, judging from a quotation from a book published only five years ago. The history of the various attempts at the formation of a grammar of speech, of accounting for the origin and growth of language from those times to our own is a useful, if a somewhat dreary one. It shows us how fatally wrong the human mind goes until it finds the true method. Tied down by arbitrary conditions and ungrounded assumptions, it was impossible for these earnest minds to go in the right direction. This seems pitiable enough, when we consider how many fruitless efforts must be spent before the hint is given us that our method is false. But it is simply surprising that such a man as Dugald Stewart, "the Scotch philosopher of common-sense," should have opposed himself to Sir W. Jones, who was the first to show that the languages of Greece and Rome have the same origin as the languages of the despised Hindu. In spite, however, of philosophy and common sense, the hint had been given and had been taken by men who knew what to do with it, and from that time a science of language became possible, and is now far on in its development. Our language contains no fuller and more detailed account of this development than the essay before us. It is exhaustive, and represents an enormous amount of reading and reflection. The conclusion to which Professor Sayce brings the reader of this and the following chapter, on the nature and science of language, is that great as the progress has been, the problems of speech that still await solution are many and important. There are yet six years wanting to complete the century which will have elapsed since Sir W. Jones communicated his great discovery to the Asiatic Society.

The science of language has for its objects the determination of the roots out of which words are formed, the morphology and changes through which languages pass, the classification of languages by means of their genealogy or their form. Whence came the root, what it is, or to what physical fact it finally corresponds, are not questions that fall within the scope of the science of language. Other sciences are necessary to explain what lies behind them, and gave rise to articulate speech. The physiology of speech is of fundamental importance in the science of language, and to understand the human organisation we must compare it with the organisms of lower animals. In an appendix to the chapter on phonology Professor Sayce has done this by means of a few plates showing the structure of the human organism and the relations of the tongue, teeth, and lips in the expression of various sounds. In this chapter the author sets forth his agreement with other eminent students of language in their demand for a phonetic spelling. The changes that he would make seem to us far too sweeping, and, for most practical purposes, unnecessary.

As Professor Max Müller, so Professor Sayce has applied the method of the theories of language to mythology. In his chapter on the theories of language he says:—

The creation of a science of language has brought with it the creation of a science of comparative mythology, and a science of comparative religion. Language is at once the expression and the creator of thought, and the history of language is consequently the history of human thought. Now, mythology is a record of the way in which primitive man endeavoured to explain the phenomena of nature and his relation to the world, just as religion—that is, religion as crystallised in dogmas and systems—is a record of man's attempt to represent his feelings and belief in relation to a higher power. The record can only be interpreted by the science of language; it is only when we come to understand the meaning of the language of mythology that we understand the meaning of mythology itself.

This subject is treated in the second volume in a judicious manner, and with due regard to fact. After sketching the history of the explanations of mythology from Socrates to Grote, Professor Sayce applies the method employed in comparative philology. Grote had shown that the mythical age and the historical age are wide apart. He did not seek to explain mythology, nor did he attempt to create history out of it. The problem which the historian did not feel to be his the philologist has accepted and solved. The myth is now seen to be the child of words. It is a "faded metaphor," or a misunderstood epithet. Out of a number of examples of false explanation we select one. "A housekeeper in one of the large mansions of the north used to point out a Canaletto to visitors with the remark that it was *a candle-light* picture, so called because it could not be seen to best advantage during the day." Misunderstanding of words will not alone account for myths; there is the epithetic stage of language, in which myth-making goes on, the epithet becoming the name of two or more objects. With these objects are soon associated locality and time; "the fairy-world to which it (the myth) belongs is yet a world, with a history and geography of its own." After finding the genesis of the myth we proceed to compare myths together; the result is to find that they often run up into one typical original, as many words may be analysed into a single root. It is on this part of the subject that we have ventured to speak of Professor Sayce's treatment as judicious and cautious. He shows that the rule respecting words holds true of myths—only those are to be compared together which belong to the same family. To use his own illustration, "the hare is accounted unclean by the Kafirs, just as it was by the Jews and the Britons; but for all that the belief must have fixed itself independently among each of the three peoples." But even when we compare together the myths of allied races, we cannot be always sure that a common likeness involves a common origin. The solar explanation will not apply to all myths. William Tell may be the double of Palma-toki of Norway, and the English William Cloudeslie; but it does not follow that his story is a solar myth. Goldziher, in his mythology among the Hebrews, reduced the theory to an absurdity. But, on the other hand, it is clearly applicable in certain cases. These are determined by language. "Only when a scientific analysis of the proper names reveals their original character, may we compare two or more myths together within the same group of languages, and determine their primary form and significance. Herakles is a solar hero, not only *because his life and labours are those of other solar heroes*, but because his own name discloses his derivation from *swara*—the splendour of heaven." The last chapter of this valuable work is devoted to the inquiry of the origin of language, and the relation of the science of language to ethnology, logic, and education. Speaking of the first, we must be careful, we are told, "to distinguish between the origin of the faculty of speech, and the origin of the exercise of it." The one belongs to the province of biology, the other to history and to observation of infants and savages. This distinction, obvious as it is, is not always observed. Restricting attention to the latter we may see how gradually the men acquired the power of expressing feelings and thoughts, in the same manner as a young child does. Gestures, clicks, interjectional cries, imitations of sounds in nature, these may be supposed to be the origin of the communications of man with his fellows. Professor Sayce examines very minutely the bearing of this hypothesis in the age of speaking men on the earth, and of race. For these we must refer the reader to the work itself. The most practical part of this essay should be read by all who are engaged in teaching languages, and especially by those who make our grammars. The ordinary school instruction in grammar, with the text-books in use, is severely and justly condemned. The absurdity of our "parts of speech," and of making a word, instead of a sentence, the unit, is exposed; but we fear fruitlessly. The practice is widespread, and has the sanction of authority.

Language (says Professor Sayce) is no artificial product, contained in books and dictionaries, and governed by the strict rules of impersonal grammarians. It is the living expression of the mind and spirit of a people, ever changing and shifting, whose sole standard of correctness is custom and the common usage of the community. . . . Language, like nature, is ever changing, but its changes take place in accordance with fixed, inviolable law. There is nothing arbitrary and capricious about them. They are the result of certain uniform sequences which we generalise and sum up under the name of scientific laws.

In calling our readers' attention to these volumes, we are sure of receiving the thanks of all who take an interest in philological studies; and also that the welfare of education will be promoted by the knowledge of their contents.

* Introduction to the Science of Language. By A. H. Sayce In Two Volumes. London: C. Kegan Paul and Co.

The Temperance Bible Commentary, by Dr. LEES and Mr. DAWSON BURNS (S. W. Partridge and Co.), has reached a fifth edition, and now extends to more than 500 pages.

MR. GEORGE SMITH ON GIPSY LIFE.*

IT is not given to every man to distinguish himself in various ways, and it has not been given to Mr. George Smith to earn distinction in literary art. The work before us is loosely put together, contains repetitions upon repetitions, and, for the most part, is a very confused jumble. Yet, notwithstanding this, it is a work of extreme value, and one which will produce a profound impression upon the reader. Its materials are both original and copious. The author has a direct aim, and pursues it with great intelligence, earnestness, and force. And the aim is a good one—benevolent in character, as it would be sure to be—and marked by great practical wisdom.

Mr. George Smith says that it is not the object of his book to attempt to "clear up and settle" the question as to the origin of the Gipsies; but we should have imagined, if he had not said this, and after reading his work, that it was one of his principal objects. Putting together the earlier pages, and the remarks interspersed here, there, and everywhere, perhaps a fourth of the whole work is devoted to this subject. It was worth doing, but why should the intention of doing it be so formally disavowed? The author has collected a great deal of information upon this subject—nothing new, but wide in its range—and, we think, makes clearer what has always been more or less clear, that the Gipsies originally came from Northern Hindostan, and, most probably, from a particular tribe there. There being little doubt about that, it is not necessary to put the evidence which Mr. Smith has brought together before the reader; and, besides, if we were to do so, we should simply divert attention from the main object of this work, which is the reformation by law of the Gipsy tribe in this country.

Now, it would probably puzzle any reader to trace to their origin the somewhat romantic sentiments with which he may have hitherto looked upon the Gipsies, or the singular curiosity he may have felt concerning their character and their manners. Perhaps a good deal of this has been owing to the tales of ignorant and superstitious servants, which, told to him when a child, have left an indefinable but abiding impression upon the mind. That impression has been, we may take for granted, a false one. There is nothing remarkable and nothing wonderful about the Gipsies. They are simply the dirtiest, laziest, filthiest, and the most unspeakably immoral set of vagabonds upon the face of the earth. Being that, as Mr. Smith—who, a great philanthropist, is always a practical and never a sentimental one—abundantly proves, they are nothing but a social nuisance. Mr. Smith has no idea of "putting them down," but he has a very good idea of so dealing with them that they may be considerably changed for the better. The most curious thing in connection with this is, as the author has abundantly ascertained, that the Gipsies themselves welcome his proposals for their reformation. Ordinarily, there is nothing to which people so much object as "being done good to." If, unwarily and unwisely, you announce that to be your intention, you are first looked at with suspicion, then with dislike, and lastly with aversion. But the Gipsies, apparently have—unless they have deceived our sagacious author, which is not altogether likely—no objection whatever to being improved. If, however, they had, it would not make any difference, for Mr. Smith is as determined to improve them as he was the brickmakers and the canal-boat people.

Mr. Smith estimates that there may be some 20,000 Gipsies in England. He says:—

> At a pretty good rough estimate I reckon there are at least from 15,000 to 20,000 Gipsies in the United Kingdom. Apart from London, if I may take ten of the Midland counties as a fair average, there are close upon 3,000 Gipsy families living in tents and vans in the by-lanes, and attending fairs, shows, &c.; and, providing there are only man, wife, and four children connected with each of the charmless, cheerless, wretched abodes called domiciles, this would show us 18,000; and judging from my own inquiries and observation, and also from the reliable statements of others who have mixed among them, there are not less than 2,000 on the outskirts of London in various nooks, corners, and patches of open spaces. Thus it will be seen, according to this statement, we shall have 1,000 Gipsies for every 1,750,000 of the inhabitants in our great London; and this proportion will be fully borne out throughout the rest of the country; so, taking either the Midland counties or London as an average, we arrive at pretty much the same number—i.e., 15,000 to 20,000 in our midst, and moving about from place to place. Upon Leicester Race Course, at the last races, I counted upwards of ninety tents, vans, and shows; connected with each there would be an average of man, woman, and three children. A considerable number of Gipsies would also be at Nottingham, for the Goose Fair was on about the same time. One gentleman tells me that he has seen as many as 5,000 Gipsies collected together at one time in the North of England.
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> Of this 20,000, 19,500 cannot read a sentence or write a letter. The highest state of their education is to make crosses, signs, and symbols, and to ask people to tell them the names of the streets, and read the mileposts for them. The full value of money they know perfectly well. Out of this 20,000 there will be 8,000 children of school age loitering about the tents and camps, and not learning a single letter in the alphabet. The others mostly will tell you that they have "finished their education," and when questioned on the point and asked to put three letters together, you put them into a corner, and they are as dumb as mutes. Of the whole number of Gipsy children probably a few hundrens might be attending Sunday-schools, and picking up a few crumbs of education in this way. Then, again, we have some 1,500 to 2,000 families of our own countrymen travelling about the country with their families selling hardware and other goods, from Manchester, Sheffield, Birmingham, Leeds, Leicester, the Staffordshire potteries, and other manufacturing towns, from London, Liverpool, Nottingham, and other places, the children running wild and forgetting in the summer, as a show-woman told me, the little education they receive in the winter.

Our author sketches his subjects in all conditions. There are a few who have and who bear a high character, thoroughly Christian gipsies, and as respectable as it is possible to be; but the majority are unmitigated scamps. As Mr. Smith said, at the recent Social Science Congress, in his paper, which we are glad to see reprinted here:—

> Some few Gipsies who have arrived at what they consider the highest state of a respectable and civilised life, reside in houses which, in 99 cases out of 100, are in the lowest and most degraded part of the towns, among the scum and offscouring of all nations, and like locusts they leave a blight behind them wherever they have been. Others have their tents and vans, and there are many others who have tents only. A tent as a rule is about 7ft. 6in. wide, 16ft. long, and 4ft. 6in. high at the top. They are covered with pieces of old cloth, sacking, &c., to keep the rain and snow out; the opening to allow the Gipsies to go in and out of their tent is covered with a kind of coverlet. The fire by which they cook their meals is placed in a kind of tin bucket pierced with holes, and stands on the damp ground. Some of the smoke or sulphur arising from the sticks or coke finds its way through an opening at the top of the tent about 2ft. in diameter. The other part of the smoke helps to keep their faces and hands the proper Gipsy colour. Their beds consist of a layer of straw upon the damp ground, covered with a sack or sheet, as the case may be. An old soapbox or tea-chest serves as a chest of drawers, drawing-room table, and clothes-box. In these places children are born, live, and die; men, women, grown-up sons and daughters, lie huddled together in such a state as would shock the modesty of South African savages, to whom we send missionaries to show them the blessings of Christianity. As in other cases where idleness and filth abounds, what little washing they do is generally done on the Saturday afternoons; but this is a business they do not indulge in too often. They are not overdone with cooking utensils, and the knives and forks they principally use are of the kind Adam used, and sensitive when applied to hot water. They take their meals and do their washing squatting upon the ground like tailors and Zulus. Lying, begging, thieving, cheating, and every other abominable, low, cunning craft that ignorance and idleness can devise, they practise. In some instances these things are carried out to such a pitch as to render them more like imbeciles than human beings endowed with reason. Chair-mending, tinkering, and hawking are in many instances used only as a "blind;" while the women and children go about the country begging and fortune-telling, bringing to their heathenish tents sufficient to keep the family. The poor women are the slaves and tools for the whole family, and can be seen very often with a child upon their backs, another in their arms, and a heavily-laden basket by their side. Upon the shoulders of the women rests the responsibility of providing for the herds of ditch-dwelling heathens. Many of the women enjoy their short pipes quite as much as the men.
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> Judging from the conversations I have had with the Gipsies in various parts of the country, not more than half living as men and wives are married. No form or ceremony has been gone through, not even "jumping the broomstick," as has been reported of them; and taking the words of a respectable Gipsy woman, "they go together, take each other's words, and there is an end of it." I am also assured by Levi Boswell, a real respectable Gipsy, and a Mrs. Eastwood, a Christian woman and a Gipsy, who preaches occasionally, that not half the Gipsies who are living as men and wives are married.

There are further revelations in this book which we would rather not quote, and there are some extremely graphic descriptions and good anecdotes; but, as a whole, it leaves a painful impression upon the reader, an impression relieved only by the simple and courageous faith of the writer, that these people are capable of elevation.

And now for Mr. Smith's remedy. It is due to him to quote it in his own words:—

> First,—I would have all moveable or temporary habitations, used as dwellings, registered, numbered, and the name and address of the owner or occupier painted in a prominent place on the outside, i.e., on all tents, Gipsy vans, auctioneers' vans, showmen's vans, and like places, and under proper sanitary arrangements in a manner analogous to the Canal Boats Act of 1877.
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> Second,—Not less than one hundred cubic feet of space for each female above the age of twelve, and each male above the age of fourteen; and not less than fifty cubic feet of space for each female young person under the age of twelve, and for each male under the age of fourteen.
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> Third,—No male above the age of fourteen, and no female above the age of twelve, should be allowed to sleep in the same tent or van as man and wife, unless separate sleeping accommodation be provided for each male of the age of fourteen, and for each female of the age of twelve; and also with proper regard for partitions and suitable ventilation.
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> Fourth,—A registration certificate to be obtained, renewable at any of the offices of the Urban or Rural Sanitary authorities throughout the country, for which the owner or occupier of the tent or van should pay the sum of ten shillings annually, commencing on the first of January in each year.
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> Fifth,—The compulsory attendance at school of all travelling children, or others living in temporary or unrateable dwellings, up to the age required by the Elementary Education Acts, which attendance should be facilitated and brought about by means of a school pass-book, in which the children's names, ages, and grade could be entered, and which pass-book could be made applicable to children living and working on canal-boats, and also to other wandering children. The pass-book to be easily procurable at any bookseller's for the sum of one shilling.
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> Sixth,—The travelling children should be at liberty to go to either national, British, Board, or other schools, under the management of a properly-qualified schoolmaster, and which schoolmaster should sign the children's pass-book, showing the number of times the children had attended school during their temporary stay.
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> Seventh,—The cost for the education of these wandering children should be paid by the guardians of the poor out of the poor-rates, a proper account being kept by the schoolmaster, and delivered to the parochial authorities quarterly.
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> Eighth,—Power to be given to any properly-qualified sanitary officer, School Board visitor or inspector, to enter the tents, vans, canal-boats, or other moveable or temporary habitations, at any time, or in any place, and detain, if necessary, for the purpose of seeing that the law was being properly carried out; and any one obstructing such officer in his duty, and not carrying out the law, to be subject to a fine or imprisonment for each offence.
>
> Ninth,—It would be well if arrangements could be made with lords of manors, the Government, or others who are owners of waste lands, to grant those Gipsies who are without vans, and living in tents only, prior to the Act coming into force, a long lease at a nominal rent of, say, half an acre or an acre of land, for ninety-nine years, on purpose to encourage them to settle down to the cultivation of it, and to take to honest industry—as many of them are prepared to do.

Our author expresses the opinion that if a law were passed embodying these suggestions, that in fifty years "there would not be an uneducated Gipsy in our midst." Certainly other means have been tried with these people, and have utterly failed. Laws of the most inhuman character have been passed for their repression, laws which were operative through several generations, and they as utterly failed, as they deserved to fail. Missions seem to have been attended with the same result; and Mr. Smith unhesitatingly expresses his conviction that the Gipsy must be civilised before he can be made religious, and that the agency of the State alone is able to accomplish that. We are not much of believers in the efficiency of State agency in such matters, but as it is desirable that something should be done, it would probably be well to adopt Mr. Smith's plan.

We should add that this work is enriched by a large number of most effective illustrations taken from the *Illustrated London News* and the *Graphic* newspapers, whose artists have accompanied the author in some of his expeditions.

* Gipsy Life: Being an Account of Our Gipsies and their Children, &c. By George Smith, of Coalville. Haughton and Co.

MISS BETHAM-EDWARDS' "LIFE QUEST."*

MISS BETHAM-EDWARDS has here written a story which Nathaniel Hawthorne might have been proud to acknowledge. She manages to maintain from first to last the fullest sense of reality, while she is illustrating a great problem, bearing closely on the influence of art and of scientific curiosity, upon life and on themes very intimately associated with these. Her characters (who are used with a purpose, which, however, is never allowed to become too obtrusive) are kept clear before the imagination, and through all the misunderstandings and trials and separations which form so touching and essential a part of the narrative, they remain true to themselves, and thus attest the insight and creative skill of the author. They never pass into mere allegorical or illustrative figures, as is the tendency in this style of fiction, but become more and more real to us as we follow them from point to point. And Miss Edwards never lacks the qualifying outside element, which in her hands does so much to aid verisimilitude. The very outset of the story is a masterpiece of skill in this respect. The little French watering-place, at length left to itself and peace with the flight of the crowd of summer visitors; the curiosity of the inhabitants over the three peculiar figures who refuse to become "birds of passage" and to take their flight, like the rest; the visit of the Mayor and the repressed eagerness of those who wait at home for his report—all this is pictured with the most powerful and yet the most unaffected touches. A few hints give us an effective silhouette of Dr. Norland,—so absent, so ambitious, so self-conscious, and yet so generous with it all, and so devoted to his science; and of the two charges which he has with him—Nella, his girl-wife, and his adopted son Felix. We are soon seized with a presentiment of the complications that seem almost inevitable, and would certainly issue in pure pain and disaster were it not for the high ideal of womanhood and truth which Miss Betham-Edwards has depicted so faithfully in Nella. In these days, when the cynical and depreciatory view of women's character has such scope as to be served in the best domestic magazines, such fiction as this is to be warmly welcomed, and that not only for its artistic delicacy and sustained beauty, but for the moral atmosphere and high purpose which have been so happily reconciled with it. The pictures of their days of music-lessons and study, when Nella and Felix were separated from Dr. Norland through that grievous misunderstanding, and when the way seemed open to a tragical close, is inimitable. Nella's purity and devotion to her earliest duty is the golden thread which preserves all from wrong; and the skilfulness no less than the sincerity of the author are seen in it. The appropriation, as Dr. Norland conceived it, of his discoveries by Felix, is made good use of in several ways, and the whole is carried to a high point of interest

* Forestalled; or, The Life Quest. By M. Betham-Edwards, Author of "Kitty," "Dr. Jacob," &c., &c. In Two Vols. Hurst and Blackett.

before Dr. Norland and his girl-wife are reconciled, and once more parted from each other. There is none of the common poetic justice in the book, and yet all seems reconciled and completed in it. The reader can judge, perhaps, from this concluding passage, of the tone that obtains throughout, and becomes triumphant here:—

The faithful wife, whose after-career was dedicated to her husband's greatness [she had been left in charge to work out some of his great scientific ideas], and to the truths for which he had lived, soon became as indifferent as Felix to what once seemed the paramount interest of their lives. The more Nella came to understand Norland in his writings, the more assured she felt of his fame, and, perhaps—for the brilliant young musician was not without the vanity that accompanies ambition—Felix felt the same concerning himself!

For years the two remained apart, Nella passionately craving to live in Norland's memory only, Felix urging her to live somewhat for herself, and a little for him.

"Ah," he would say, again and again, "I have the old plaint to make, but you do not hear it; you do not take in my meaning. No one, I think, can tell what another's life is to himself; you, least of all, can judge mine. I never told you; you never cared to find out what bitter disappointment I also felt at being forestalled when Norland made you his bride." And again and again Nella would shake her head, and reply that she had no joy to give, and that her hopes were buried in Norland's grave.

But Felix hoped on, the tenacity of his affection saving him from the spiritual shipwreck often brought about by too much of worldly success.

PICTURE-GALLERIES OF EUROPE.*

WE noticed this handbook with particular commendation when the first edition was published. It was said of Goethe that he never undertook anything without finishing it; and certainly it can be said of Miss Thompson that she has thoroughly finished what she began some years ago. When a second edition of the book was called for, Miss Thompson "determined at once to revisit the principal continental galleries, so as to embody in the new work any changes and additions recently made." And she adds:—"During the last year these have been unusually important. For example, the Brera at Milan has been recatalogued, the pictures have been numbered afresh, new space has been obtained, and positions have been altered, so that some works are brought to light which were barely visible before. The Museum at Naples has been similarly rearranged, so has the gallery at Parma, while some changes have been made in the Vatican collection, and the pictures there are no longer distinguished by numbers, as heretofore. An important portion of the collection in the Venetian Academy has been re-catalogued, and a new issue, with altered numbers, has appeared also of the catalogue to the Italian and Spanish Schools in the Louvre." At Cassel, at Lucca, at Brunswick, and other places, similar changes have been made; and the collections at Liverpool, Edinburgh, and Glasgow had to be added. For the third edition the galleries at Vienna were personally visited, as well as the famous Esterhazy collection now at Buda-Pesth, not included in the first edition. This style of indication gives but the vaguest impression of the care and labour expended on this book. It is not only exact so far as it goes, but as exhaustive as any such book can be. Methodical as to its arrangement, no necessary detail omitted, it is a model hand-book in every respect for its purpose. With this book in his hand, the tourist, however slightly acquainted before with painters and pictures, will find the whole field so ably laid open to him that he only needs to observe and enjoy. And we should not omit to note that some of the passages in the historical chapters are marked at once by great discernment and dignity. This, for example, on Il Moretto is very expressive, and it is but a fair sample:—

He was not a Venetian by birth, but studied first under Titian, and subsequently became a follower of Raphael. Partly, perhaps, from combination of these two influences, Moretto formed a style of his own, the characteristics of which are very distinct. Thus, we generally find in his works that the glowing Venetian colour is exchanged for a tender silver-grey tone; although there are a few exceptional examples which possess the golden hues of the Venetian school. Moretto was chiefly celebrated for his altar pieces, most of which are still preserved in his native city of Brescia, which should be visited in order to appreciate them rightly. There are no less than three examples in the Church of S. M. delle Grazio there, the finest of which is a Madonna and three saints.

The little outline engravings of famous pictures do much to aid in identification and comparison, and no doubt after the Museums have been visited, and the pictures studied, will serve gratefully to recall to the memory their most characteristic and attractive features.

The Flower of the Flock, by Mrs. ELLEN ROSS (W. Mullan), is the title of a tenderly-told story of youthful genius and piety, that will excite not only personal, but spiritual, sympathy. But how is it that writers for the young will give their most pious characters disease of the spine, or make them otherwise cripples? Only a few weeks ago we had to review another tale in which the good boy was, of course, a cripple.

Our Tom: A Story for Little Kittens, by Mrs. JAMES MARTIN (William Mullan), is a fresh and lively narrative of incidents in the life of a cat. Mrs. Martin has a light pen, and tells her story in a manner that will charm "little kittens."

The Jesus of the Evangelists, by the Rev. C. A. ROW, M.A. (F. Norgate), is written mainly to vindicate the historical character of the Saviour, and to show His Divine mission. This is a second edition. The work is of unquestionable ability, but it has the fatal fault of a dry style.

* A Handbook to the Public Picture-Galleries of Europe. With a brief sketch of the History of the Various Schools of Painting, from the thirteenth century to the eighteenth, inclusive. By Kate Thompson. Third Edition, with Illustrations. Macmillan and Co.

Dr. S. GREEN has published, through the Sunday-school Union, *Notes from Lectures on the Gospel History*. The present part ranges from the birth of Christ to the close of His ministry in Galilee. They are widely comprehensive, and are the result of both large and exact learning.

Sermons: Doctrinal and Practical, by Dr. DIX, Trinity Church, New York (R. D. Dickinson), are good specimens of the most cultured preaching in America; but they have no particular characteristics. "Old Trinity" would hardly tolerate a man who would go out of the groove.

THE NEW BURIALS ACT.

THE Tyldesley Burial Board had before them at their meeting on Monday afternoon the question of the refusal of the vicar, the Rev. George Richards, to inter a body in the consecrated portion of the cemetery, the grave for which had been dug by the registrar of the cemetery, instead of the sexton of the parish-church. The board had previously given notice to the sexton that he would not be allowed to do this work unless he agreed to the charges made by the board, and sanctioned by the Secretary of State. The vicar, taking the sexton's part, refused to officiate, and it was not until a Nonconformist clergyman had been asked to perform the service that the vicar allowed his curate to read the prayers for the dead. The vicar wrote to the board to this effect, and stated that the trespass on the sexton's rights would involve legal proceedings. After a protracted sitting, in which a bill from the sexton for 12s. for work done by another was considered, the clerk was instructed to reply to the vicar to the effect that any proceedings taken would be defended, and that it appeared strange their own registrar should be charged with trespassing on land they themselves had bought and still held on behalf of the ratepayers.

The first service conducted in a Cornish churchyard by a Nonconformist minister took place on Monday, at the parish church of Helston, of which the Rev. J. S. Tyacke is vicar. The officiating minister was the Rev. Joshua Sobey, a Baptist, and the deceased was a juvenile member of his congregation. The service was very simple in its character, consisting of reading portions of the Scriptures, a short extempore prayer, and the delivery of a brief address. The friends wished that the funeral should take place on Sunday, but the vicar being absent, the curate in charge could not give the necessary authority. Nine-tenths of the Cornish funerals are held on Sundays, which in mining districts is the only possible day on which friends can attend. The practical exclusion of Nonconformists' funerals from churchyards on Sundays, unless the clergyman officiates, is therefore a serious difficulty.

The annual dinner of the Royal Ilsley Agricultural Association took place on Monday, under the presidency of Mr. George Palmer, member for Reading, who is a large proprietor in that part of Berkshire. In proposing the toast of "The Bishop and Clergy," the Chairman referred to the Burials Act as one which, in his opinion, would prove beneficial to the community at large. He did not believe that it would in any way whatever prove detrimental to the bishop and clergy of this or any other diocese. He felt that in this country, where the instincts of the people, particularly in the rural parishes, inclined to the Established Church, everything that tended to promote kindly and harmonious feeling, and everything that removed whatever was calculated in the least degree to be a source of irritation, must increase rather than diminish the influence of the Established Church. He was a Nonconformist himself, but possessed property in several parishes, and felt a pleasure in working in the most perfect harmony with the clergy of those parishes. He always considered it his duty to help forward any good church work in the parishes with which he was identified. The vicar of East Ilsley, Dr. Hansell, in reply, observed that whatever might have been the sentiments of persons respecting the Burials Bill while it was under discussion, they should all remember that it had now become the law of the land. He, for one, felt very strongly that it was the bounden duty of the clergy of the Established Church to conform to it, not merely in a spirit of wretched obedience, but in a spirit of true loyalty.

A funeral according to the rites and ceremonies of the Roman Catholic Church was on Thursday duly performed in the graveyard attached to St. Mark's Protestant Church, New Swindon.

Relative to a case of a similar kind the *Northern Echo* says: An amusing objection to the operation of the new Burials Act is reported from Egton. The Roman Catholic priest there, strong in his newly-acquired legal rights, buried one of his flock in the parish churchyard on Monday. His entrance was protested against by the Vicar, not on the ground which he might have chosen, that he had not received the requisite legal notice, but on the curious plea that he had never been officially advised of the passing of the Burials Act by His Grace the Archbishop of York. The Catholic priest produced a daily newspaper as evidence that the Act in question had received the Royal Assent, and although the Vicar did not capitulate, he submitted under protest, and the Catholic Burial Service was proceeded with. The idea that a change in the law must be specially notified to all those concerned in its administration is a survival from an age in which daily newspapers were unknown, and it appropriately lingers in many dark places of the Establishment, where so many cobwebs and anachronisms await the broom of the reformer. The landlords have not been officially warned by the Lord-Lieutenant that their tenants have henceforth an inalienable right to shoot and trap ground game, but they have as much reason to expect such an intimation as the Vicar of Egton to look for a notification from his Diocesan of the passing of a law which was duly chronicled in all the newspapers. Fortunately, the good taste of the Vicar obviated a scene, and the transition from the old law to the new was effected at Egton without any scandal.

At a meeting of the Warwickshire Conference of General Baptist Churches, held at Lombard-street Chapel, Birmingham, on Monday, September 13th, the Rev. L. H. Parsons, of Leicester, presiding, it was proposed by the Rev. E. C. Pike, B.A., of Birmingham, seconded by Mr. Bull, of Walsall, and resolved:—"That the attention of the conference has been called to a report in to-day's paper of a funeral service in the churchyard at Netherton, from which it appears that the vicar of Netherton gave permission to the Rev. W. Millington to officiate at a burial in the said churchyard on Sunday afternoon, and afterwards attempted to withdraw it; that the curate accordingly read the burial service of the Church of England at the grave, and on Mr. Millington subsequently proceeding to read a service, forbade him to do so. The members of this conference therefore beg to express their sympathy with their brother Millington in the action he took: regret the folly, and, as they believe, the illegal procedure of officials of the Established Church in causing an unseemly and painful incident in the churchyard; and they further cherish the strong hope that erelong every vestige of an ecclesiastical ascendancy which causes a serious schism in this free nation may be swept away by the establishment of perfect religious equality before the law."

The *Church Times*, the Ritualistic organ, gives the following advice to the clergy as to the working of the Burials Act, which is probably dictated rather by ill temper than by any expectation that its advice will be followed:—It is to be observed that the Act does not in any degree extend existing rights of burial—it simply allows those who have the legal right of interment in consecrated ground to be interred there with a service different from that which hitherto has alone been lawful. Hence, if there are persons who imagine that they can bury their dead where and how they please, they will find themselves curiously disappointed. Moreover, the right of the parson to select the site of the grave remains intact; and therefore where a churchyard cannot be closed, because it is not full, the best thing to do will be to set apart some corner—some Potter's Field, as it were—to bury strangers in; and leave Nonconformists of the parish to keep it in good order, or abandon it to the docks and nettles, as they may think fit. The parson also retains his right to regulate tombstones and inscriptions; but, unless something very offensive is contemplated, he had better not interfere with the Nonconformist plot. This arrangement is not suggested with any idea of treating Dissenters with opprobrium, but as being the only equitable arrangement. A rate cannot now be levied for the keeping the whole churchyard in order; and if Dissenters are to force their way in as of right, it is fair that they should look after their own portion.

The *Pall Mall Gazette* remarks:—The irritation of the clergy against the Burials Act seems to be increasing instead of diminishing. Wednesday's *Guardian* contains a page of correspondence on this subject, and most of the letters breathe the same spirit of anger, disgust, and defiance of the law. One gentleman who uses the strange signature of "A bleeding donor of land added to a churchyard," complains that at such a moment of trial the clergy should be asked "to listen to any counsel, however wholesome." Nothing would suit the occasion, it seems, but weeping and wailing and gnashing of teeth. Many of the correspondents are furious with Mr. Osborne Morgan for saying that the registration of burials is one of the most important duties a clergyman has to perform, and protest that no power on earth can induce them to register "Nonconformist interments." Others pledge themselves not to use the burial office for persons without the communion of the Church, or dying guilty of grievous crime. Most of the writers seem to be country clergymen, wholly ignorant of the spirit of the times in which they live. If they wish to play into the hands of the enemies of ecclesiastical privilege they cannot do better than proclaim their intention of breaking the law and insulting the consciences of those whose title to the rights of the churchyard is now as good as their own. We ought to add that the *Guardian* itself by no means assents to these most ill-considered counsels.

The following curious letter, signed M.P., appears in the *Bucks Herald*:—On Friday, the 3rd of September (a very black Friday for the Church of England) the Burials Bill passed the House of Lords, and so was practically made a statute of the realm. This was a very ominous anniversary both for the Church and the House of Lords, as it was the birthday of Oliver Cromwell, and also the anniversary of his "crowning mercies," the battles of Dunbar and Worcester, which enabled him to overturn the Church, the House of Lords, and the Monarchy, and to seize the supreme power in the three kingdoms. No one can watch the course of present events without seeing how closely our times resemble those of Charles I. I have no doubt that the Burials Bill will prove the burial both of the Church of England and of the House of Lords, unless Churchmen at once combine to oppose it. The English Church Union, the Church Association, and the Church Defence Institution have been weighed in the balances and found wanting. A new organisation is required, from which all Members of Parliament should be excluded. In the meantime the clergy should bury as usual; any other course would only be playing into the hands of the enemy.

THE RIVAL CONGRESSES.—Two rival Congresses of German Catholics have just pitched their camps in the Grand Duchy of Baden. The German Roman Catholic Associations have been holding their annual gathering in Constance, and the Old Catholic Congress has met at the same time in Baden-Baden. The Roman Catholic Assembly, it has been keenly observed, was conspicuously genteel; it consisted almost wholly of clergy, nobles, and members of the upper class of Society; the people were very feebly represented. The city of John Huss and of the famous reforming Council paid small attention to the ecclesiastical gathering within its walls. Professor Michelis, the doughty controversialist, left Baden-Baden for Constance, and challenged the Roman Catholic divines to meet him in open debate upon the question of Papal Infallibility. The challenge, naturally enough, was not accepted. At the Old Catholic Congress in Baden-Baden, Bishop Reinkens dwelt upon the necessity of emphasising the fact that "Love is the first and great commandment of Christendom." His address, which was received with great applause, urged upon the Old Catholics the duty of tolerance, charity, and open-heartedness towards Christians of other confessions, and a cultivation of the liberal temper of the Primitive Church. On Sunday Professor Michelis preached at Constance in the Augustinian Church to a crowded assembly. He dwelt upon the historical significance of that city as the seat of the Great Council. The Council, he observed, had two aspects—a Christian and an anti-Christian one. In the first character it honestly aimed at the reformation of the whole Cuhrch; it deposed three Popes, and proclaimed the Old Catholic principle that the Church in its totality, the whole Christian people, is a higher authority than the clergy and the Pope. Its members began to restore order and law in the Church, according to their light. But they shared the prejudices of their time. As a make-weight to their condemnation and deposition of the Roman Pontiffs, they condemned and burned John Huss as a heretic. "We," said the eloquent scholar and theologian, "claim to follow the Council of Constance in its positive, reformatory, anti-Papal character. We leave it to the Ultramontanes to follow the Council in its heretic-burning zeal."—*Echo*.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETINGS, 1880.

CHAIRMAN, REV. PRINCIPAL NEWTH, M.A., D.D.

The AUTUMNAL MEETINGS of the Union will be held in BIRMINGHAM on the 11th of OCTOBER and four following days.

GENERAL PROGRAMME.

MONDAY, October 11th.

ANNUAL SERMON in CARR'S-LANE CHAPEL, at 7 p.m., by the Rev. E. R. CONDER, M.A.
(On behalf of the Church Aid and Home Missionary Society.)

TUESDAY, October 12th.

Assembly in CARR'S-LANE CHAPEL, at 9.30 a.m.
CHAIRMAN'S ADDRESS.
Appointment of Reference Committee.
Paper by the Rev. J. Kennedy, M.A., D.D.—"The unity of Congregationalism, and the means to be adopted for making it subservient to the maintenance and extension of Congregational Church life." *(Discussion to follow on this Paper).*
Paper by the Rev. Geo. S. Barrett, B.A.—"The pastoral duty of direct personal dealing with men in regard to their spiritual state."
Paper by the Rev. J. McEwan Stott, M.A.—"The importance of systematic Scriptural teaching of the young in the family and otherwise, in view of the tone in regard to religious belief which pervades much of the popular literature of the day."
(These Papers to be taken in succession, and the discussion on both to follow.)
AFTERNOON SESSION, at 3.30 p.m., in STEELHOUSE-LANE CHAPEL—
CONFERENCE on "The Best Way of Promoting Lay Preaching in connection with Congregational Churches." *Chairman*, T. Minshall, Esq. *(Oswestry)*. Opening paper by the Rev. Goodeve Mabbs.
EVENING MEETING—A PUBLIC MEETING in the TOWN HALL, at 6.30 p.m., in the interests of Continental and Foreign Missions. *Chairman*, Henry Wright, Esq., J.P. Addresses by the Rev. R. W. McAll *(Paris)*, Signor Varnier *(Messina, Sicily)*, and Rev. S. McFarlane *(New Guinea)*.

WEDNESDAY, October 13th.

Assembly in CARR'S LANE CHAPEL, at 10 a.m.
Introduction of Delegates from other bodies.
Resolution to be moved by Rev. J. B. Paton, M.A., and seconded by James Spicer, Esq., J.P.
That the Assembly, looking forward to the celebration of the Jubilee of the Union in the year 1881-82, and anxious to make the occasion subservient to the interest of Congregationalism in all parts of the world, instructs the Committee to take steps to secure as large a representation as possible, at the Autumnal Meetings of 1881, of the Congregational Churches of the U.S. of America, and of the Colonies of Great Britain and other parts of the world, as well as of Scotland and Ireland, with power to include in any invitation that may be issued, the Churches of the Evangelical Union of Scotland.
Resolution to be moved by the Rev. H. Allon, D.D., and seconded by Joshua Nicholson, Esq. (Leek)—
That the Assembly, grateful to God for the measure of peace and prosperity which the Congregational Churches have enjoyed during the last fifty years, and anxious to mark the sense of the responsibilities which God's goodness devolves upon them in regard to future service, instructs the Committee to take steps during the Jubilee year to raise a special fund, which shall be available in the first instance for strengthening the Church Aid and Home Missionary operations of the Congregational Body, and for such other denominational uses as may seem to be most urgent. The Assembly for this purpose empowers the Committee to appoint a Special Committee (to be nominated by the Committee for General Purposes) to devise a scheme for the collection and distribution of the Special Fund, and to report to the Assembly in May next.
Report of College Reform Committee by the Rev. A. Mackennal, B.A.
Resolutions on Public Questions as may be determined by Reference Committee.
AFTERNOON—At STEELHOUSE-LANE CHAPEL, at 3.30—COUNCIL of Church Aid and Home Missionary Society.

Evening Meetings.

1. SERVICE FOR THE YOUNG in the TOWN HALL at 6.30—Chairman, Sir CHARLES REED, M.P. ADDRESSES by the Revs. J. H. Hollowell and Dr. A. McAuslane.
2. SERMON at HIGHBURY (Rev. C. Leach) by the Rev. Jackson Wray, at 7.30.
3. SERMON at ASTON (Rev. J. H. Toms) by the Rev. E. White, at 7.30.
4. SERMON at SMETHWICK (Rev. S. Lambrick) by the Rev. P. Colborne, at 7.30.
5. SERVICE at MOSELEY (Rev. T. Anthony, B.A.), at 7.30—ADDRESSES by the Revs. Dr. Clemance and J. Williamson, M.A.
6. SERVICE at LOZELLS by the Revs. J. Knaggs and W. Marshall.
7. EVANGELISTIC SERVICE at Francis-road Chapel, Edgbaston (Rev. W. F. Clarkson, B.A.), at 7.30—ADDRESSES by the Revs. R. Balgarnie and W. Crossbie, M.A., LL.B.
8. EVANGELISTIC SERVICE at SMALLHEATH (Rev. S. Thodey Allen), at 7.30—ADDRESSES by the Revs. G. D. Macgregor and A. J. Palmer.
9. EVANGELISTIC SERVICE at STEELHOUSE-LANE CHAPEL (Rev. E. Lawrence), at 7.30—ADDRESSES by the Revs. H. Simon and S. Pearson, M.A.
10. EVANGELISTIC SERVICE at SALTLEY-ROAD CHAPEL (Mr. George Ingall), at 7.30.—ADDRESSES by the Revs. R. H. Lovell and J. E. Flower, M.A.
11. EVANGELISTIC SERVICE at HANDSWORTH (Rev. R. Ann), at 7.30—ADDRESSES by the Revs. W. Cuthbertson, B.A., and P. W. Darnton, B.A.
12. MEETING AT SOHO-HILL (Rev. W. F. Callaway), at 7.30—ADDRESSES by the Revs. R. Bruce, D.D., and J. A. Macfadyen, M.A.
13. WELSH MEETING in the WELSH CHAPEL (Rev. J. Lewis), at 7.30—ADDRESSES by the Revs. J. Ossian Davies, T. Rees, D.D., and W. Edwards.

THURSDAY, October 14th.

Assembly in CARR'S-LANE CHAPEL, at 10 a.m.
SPECIAL DEVOTIONAL SERVICE bearing on the subject of the morning's Conference.
Conference on the State of the Country in Regard to Religion, and the Consequent Duty of the Churches.
Short Papers, Descriptive and Statistical, by the Rev. Andrew Mearns (for London), Rev. E. Armitage, M.A. (for Lancashire), and the Rev. J. Browne, B.A. (for the Agricultural Districts). (Open Conference to follow.)
Official resolutions.
AFTERNOON—At STEELHOUSE-LANE CHAPEL, at 3.30. Pastors' Retiring Fund. General Managers' Meeting.
EVENING MEETING—A PUBLIC MEETING at the TOWN HALL in the interests of Home Work, at 6.30., following up the Conference of the morning. ADDRESSES by the Rev. Colmer B. Symes, B.A., and Rev. J. G. Rogers, B.A.

FRIDAY, October 15th.

SECRETARIES' BREAKFAST, at 9, at the GRAND HOTEL. A PUBLIC MEETING for Young Men in the TOWN HALL, at 6.30. Chairman, ALBERT SPICER, Esq. ADDRESSES by the Revs. Dr. Pulsford, T. Willis, and U. R. Thomas.

MEETINGS IN TOWNS OTHER THAN BIRMINGHAM.

WOLVERHAMPTON—
1. WORKING MEN'S MEETING (Wednesday)—ADDRESSES by the Revs. G. M. Murphy and T. Green, M.A.
2. SERVICE FOR THE YOUNG, from 6.30 to 7.30 (Thursday)—ADDRESS by Rev. George Martin.
3. PUBLIC MEETING, Thursday, at 7.45—ADDRESSES by the Revs. W. Hope Davison, Rev. James Ervine, and T. Legge, M.A.

WEST BROMWICH—Meetings are being arranged.
NUNEATON—A MEETING, Monday 11th, at 7.30, BOND END CHAPEL—Revs. T. G. Horton and H. T. Robjohns, B.A.
LEAMINGTON—LECTURE by Rev. J. G. Rogers, B.A., on "The Rationalist's Christ," SPENCER STREET CHAPEL, on Wednesday, 13th October, at 7.30.
WALSALL—EVANGELISTIC MEETING, Wednesday Evening, 13th October—ADDRESSES by Revs. R. Bulmer and G. S. Reaney.
WARWICK—Evangelistic Meeting is being arranged.

Members who propose to attend the meetings at Birmingham and have not yet communicated with the Secretary on the subject should do so at once. ALEXANDER HANNAY.
Memorial Hall, E.C., September 22, 1880.

Evangelical Continental Society.

URGENT APPEAL.

THE Society's financial year closed on the 13th of May last with a deficit of £885.

To remove this heavy burden, and to enable the Society to carry on and extend its operations, the Committee appeal for help to their friends throughout the country, and especially to such as have lately been travelling in Europe.

The remarkable condition of things in France, the general extension of religious liberty, and the growing alienation of the people from the Romish Church, make the prosecution of mission work on the Continent a matter of vast moment.

Donations and Subscriptions will be thankfully received by
R. S. ASHTON, Secretary.
13, Blomfield-street, London-wall, E.C., September, 1880.

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BRYANT AND MAY'S
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TO CORRESPONDENTS.

*** A subscriber, whose name it is not necessary to give, complains that we have on two occasions provided less than the customary 24 pages of matter. We need hardly say that this diminished size has been owing to the great dearth during the dull season of topics which may be supposed to be specially interesting to our readers. If our correspondent had not a short memory, we should have heard nothing of his protest. We have taken the trouble to go through the *Nonconformist and Independent* since the beginning of the year, and find that we have supplied, over and above the customary space (which some of our friends think too ample), no less than 56 pages. This is equivalent to more than two entire extra numbers of the paper! Though we shrink from parading our liberality as to the quantity of space—which always means greatly increased cost—the thoughtless and unkind allegation that we are not giving what is due to our subscribers obliges us to state a fact which, we doubt not, ninety-nine out of every hundred of our readers will regard as conclusive. As to quality, our readers must form their own judgment; but it can hardly be said that the two numbers referred to contain less original matter than others. But it seems natural that while, as we have shown, we spare no effort in the way of supplements and extra space when the occasion demands, there should once or twice during the dull season be a reduction of our limits when special information, apart from the current news of the day, is lacking. We may infer that our subscribers will concur in this reasonable view of the case, from the fact that this slight change has evoked only one solitary protest.

"E. F. A. B."—Too late for this week.

CONTENTS OF No. XXXIX.

		PAGE
LEADING ARTICLES:—		
Promoting a Pilgrimage		959
M. de Freycinet's Fall		966
The Trades' Union Congress		967
Sir William Harcourt and the Magistrates		967
CORRESPONDENCE:—		
The Jubilee of the Congregational Union		961
The Progress of Infidelity		961
Burial Services		961
LITERATURE:—		
McCarthy's History of Our Own Times		962
The Science of Language		963
Mr. George Smith on Gipsy Life		964
MISCELLANEOUS:—		
Wilts and East Somerset Congregational Union		970
Irish Congregational Union		970
Mr. Illingworth, M.P., on Church and State		971
The Nottingham Institute		971
Scottish Notes		960
Holiday Wanderings in Orcadia		969
Dr. Parker on Christianity and Theology		971
Nonconformity in Lancashire		960
The New Burials Act		965
Epitome of News		972
Gleanings		973
Miscellaneous		973
News of the Free Churches		974

THE
Nonconformist and Independent.
[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, SEPTEMBER 23, 1880.

M. DE FREYCINET'S FALL.

M. GAMBETTA has spoken and M. DE FREYCINET has fallen; and as far as can be seen at present no one but the poor PRESIDENT seems very much the worse. The PREMIER has joined the considerable company of Prime Ministers who have been found wanting, and have been dismissed by the autocrat of the Republic; but it does not appear, in spite of the fulsome eulogies of the *Times* correspondent, that he will add very much to the strength of the band. There was nothing conspicuously brilliant in M. DE FREYCINET'S statesmanship while in office; there is not much dignity in the manner of his fall. He has ventured to have an opinion of his own on an important point of domestic policy, and to express it without first submitting it to the judgment of M. GAMBETTA. That is all, and so far it is to his credit; and his opinion seems to us in every way wiser and more practicable than the extreme views which the President of the Chamber is supposed to advocate, and which, without question, are the views of the majority of the Lower House, and of the great mass of the Republican party throughout France. What the people think about it is abundantly plain—they are for proscription; probably no measures, however severe, which could be adopted against the Orders would seem too stern to the great majority of those who constitute the real strength of the Republic. What the more thoughtful and far-sighted among the Republicans think about it, is by no means so clear. The Conservative-Republican party has yet to be formed, if the people will tolerate it long enough to allow it to take shape. It speaks at present by few and broken utterances, and has not yet attained to the courage of its convictions. Even M. DE FREYCINET, of whom such great things, according to the *Times*, were expected, has gone down as easily—and, indeed, more easily—than his predecessors, and has left only one prominent speech behind him, and that by no means powerful, to form the programme of the party, of which he wishes to be the head.

How thoroughly the people in this matter are on the side of M. GAMBETTA appears at every turn. Just at this moment what occurred at the unveiling of the statue of M. THIERS at St. Germain is most significant. A large crowd, as was natural, assembled, and, considering the occasion, it might have been expected that it would have had some sympathy with the idea of the Conservative Republic. But we are told that the dulness and deadness of the proceedings were most painful. Instead of enthusiasm there was most lugubrious silence, and it was abundantly evident that the spell which so lately was in the name of THIERS was quite broken, and that the representative of the idea of a Conservative Republic, whom the whole country so recently attended weeping and lamenting to his tomb, had entirely lost his hold upon its heart. M. JULES SIMON, taking for a text a sentence of M. THIERS, once loudly applauded, when the Republic was struggling to establish itself, and sought to commend its moderation to the world, to the effect that the Republic would be Conservative or would soon cease to exist, was interrupted by loud cries from the crowd of "Three cheers for the Decrees," and "Down with the Jesuits," and there was even a serious disturbance, in which the police had to interfere. It is this bitter, intolerant hatred to the Clerical party which is the dynamite in French politics, and may one day, when a chance spark catches it, blow the whole fabric of the State into the air. It is impossible to wonder at it. The Clerical party is reaping as it has sown; it has done its best for ages to create and to store up that deadly animosity in the great mass of the people which will one day most certainly explode in ruin. Till quite recently it was at pains to show that it had learnt nothing and forgotten nothing, like its patrons, the BOURBONS, and that it was determined, on its part, to fight on against Liberalism to the death. But it is evidently the policy of LEO XIII. to strike another key-note, and to approach the dominant party in France in an attitude of conciliation. But we fear that the overture comes too late, and that, as mostly befalls, the wisest and most tolerant spirits of the party will have to expiate its ancient follies and sins.

M. DE FREYCINET, it is said, aspires to organise and to direct a Conservative-Republican Opposition. He has not done much by the manner of his fall to commend his capacity for the work. He has fallen helplessly and without a word before M. GAMBETTA. The Dictator returned to Paris from his shooting, and all was over. He stirred up M. CONSTANS to send in his resignation, and then for some hours, as far as can be made out from the intricate and conflicting accounts which have been published, there was a good deal of personal skirmishing and squabbling about points of personal dignity in the Cabinet, and then the PREMIER definitively resigned. A capable Conservative leader, we venture to think, would not have fallen thus. Had the PRIME MINISTER insisted on meeting the Chamber; had he there developed his policy, and justified it in a speech which would have told on the sympathies and convictions of the more thoughtful and moderate of his Republican supporters, he would have fallen with dignity before an adverse vote of the House; and then he might have folded his mantle about him, and waited till the march of events should again bring him to the front. There is the material for such a party as he dreams of organising, without question, in Republican France; but we fear that Belleville and Montmartre inspire too much terror to allow it room and time to develop itself. But, in any case, we imagine, M. DE FREYCINET will not be its leader. He has simply vanished at the bidding of the President of

the Chamber. He takes with him his personal honour and dignity—that is all. As a statesman, he has been weighed in the balance and found wanting, and the leader of the Conservative-Republican party has yet to appear.

We said that, except the President of the Republic, no one seems much the worse for this sharp Ministerial crisis. It is almost a matter of course, that Premiers should succeed each other every few months in France. It was feared that the Foreign Powers might be a little troubled by this new change of Ministry; but they are so accustomed to frequent changes of Ministry, that they have wisely made up their minds not to care anything about it. But the poor PRESIDENT is to be pitied. M. GREVY is very fond of hunting; he had asked a large and distinguished party to hunt with him at his country seat in the Jura. The train was ordered; the carriages were loaded in the courtyard of the Elyseés, and the guests were waiting, when quite early in the morning—the acutest features of the crisis were developed at about half-past six in the morning—he got a message from M. DE FREYCINET which made him fear that he would not be able to go. He did his best to heal the breach, but it was incurable, and at the last moment the hunting party had to be put off. The PRESIDENT, who is kept constantly on the *qui vive* by his too powerful colleague, the President of the Chamber, has entrusted to M. JULES FERRY the formation of a Ministry. That will be a Ministry of combat against the Clericals; a policy which it is understood that the PRESIDENT in his own secret mind does not approve. So that all is in confusion for the present; and if the conflict is pushed *à l'outrance*, we fear that there is confusion worse confounded in store. But, strange as it may seem, we believe that the real sufferer by this crisis will be M. GAMBETTA. France will get weary of this constant dictation, and as constant shrinking from the responsibilities of guidance. M. GAMBETTA has ensconsed himself in a dignified, safe, and well-paid post, where, it is said somewhat scornfully in Belleville, he can enjoy his fine liveries, equipages, and cooks. It looks too much like cowardice, this determination that no one shall govern but at his bidding, while he persistently refuses to govern himself. It is playing dangerously with his great power in the State. France has a right to insist that since he will let no one else govern, he shall take the reins himself, and rule.

THE TRADES' UNION CONGRESS.

THE place of meeting selected by the Trades' Union Congress for this year has probably had something to do with the unusual amount of attention given to its proceedings. We are far, indeed, from insinuating that more attention has been given to the Congress than it deserved. Indeed, on the contrary, we are of opinion that the reports in the daily papers might, with advantage to the political education of the population, have been considerably fuller than they were. We only note it as a curious illustration of the prominence enjoyed by Ireland at the present time, that the mere fact of the Workmen's Congress being held in Dublin secures for it an amount of attention that it would scarcely otherwise have received. The compliments freely paid to the Congress by organs of all shades of opinion have been fairly deserved; but at the same time we should imagine that the delegates of Trades' Unions can feel but little flattered by acknowledgments of their orderly, legal, and peaceful intentions.

The well-worn proverb about the nation which has no history, is applicable, in a sense, to the Trades' Congress that has no sensational programme. The mild and almost common-place character of most of the propositions submitted to the Dublin meeting are an encouraging testimony to the amount of progress already made towards a peaceful solution of the questions between capital and labour. We are aware, indeed, that very much remains to be done; but the temper of the Congress, so far as it was representative, afforded a reasonable guarantee that no hinderance to the just solution of still pending questions is likely to arise from unreasonable selfishness or obstinacy on the part of the workmen. The questions discussed naturally fall into two classes—namely, those directly touching trade interests; and, secondly, such as indirectly affect those interests through political questions. To the former class belong liability of employers for injury to workmen, inspection of workshops, steam-boiler explosions, co-operation, and such like. It was only on the first and last of these subjects that anything was said which appears to call for comment. The resolutions passed upon the subject of Employers' Liability affirmed that "No Act can be permanently satisfactory unless it places workmen in the same position as regards compensation for injuries as any member of the general public, and at the same time precludes employers from contracting themselves out of their legal liabilities for compensation by compelling their workmen to join insurance societies." Now, every reasonable man would acknowledge that no one ought to lose any of his rights as a citizen by entering upon any legal employment. But each has responsibilities as well as rights, and these two attributes of his social position necessarily act and react upon one another, introducing various limitations, according to the circumstances in which he is placed. The ordinary passenger along the street, who is maimed by the fall of insecurely placed goods, has a full right to compensation. But if the same passenger should engage himself to a warehouse in that street, and, through gross carelessness in the use of good tackle, should cause injury to himself, it would seem rather hard on the employers to insist that this workman shall be placed in the same position as regards compensation for injuries as any member of the general public. Here we do not suppose that the members of the Congress would differ. It is only in the practical application of this principle that difficulties arise; and, considering the perplexity of those difficulties, it appears to us that the terms of the resolution are somewhat too unconditional. Again, the proposal to prohibit all contracts divesting workmen of the right to compensation, finds, undoubtedly, strong precedents in the Truck Act, and in the recent Hares and Rabbits Act; but in both those instances the main reason for interfering with freedom of contract was the abject helplessness of one side, and the confusion occasioned by their weakness to the trade and the material interests of the country. We do not think the members of the Dublin Congress would be willing to acknowledge that their helplessness against the tyranny of employers is so extreme; and we have a strong feeling that other reasons for interfering with freedom of contract in the instances alleged have no application to the case under consideration. Increase of risk to employers necessarily implies increased cost of production, and unless prices are raised the laws of commerce have a perverse habit of filching part of this increased cost out of the wages of the labourers. At all events, a good deal more light will have to be thrown upon the question before public opinion entirely coincides with the views of the Congress on this point.

It is remarkable that with regard to the advantages of co-operation considerable diversity of opinion prevailed. It was said that under the system of productive co-operation more disputes had taken place amongst the directors than occurred with private employers. It was held by some that distributive co-operation was not open to the same objections. On the other hand, a delegate from London declared that the Civil Service Co-operative system was rapidly effecting the ruin of the tradesmen and workmen of the West-end. To the solution of this question it is obvious that the experience of a generation or two is yet required. Perhaps the most interesting part of the whole proceedings was an address by Dr. JOHN K. INGRAM on "Work and the Workmen." The noble views he propounded concerning the mission of the labourer, and the moral means he suggested for its fulfilment, constituted a really impressive and edifying discourse, such as might well have been delivered from any Christian pulpit. We should like to see this discourse reported at full length, and circulated by the million.

The political activity of Trades' Unions is viewed with diverse feelings by various political parties. Conservatives in general look upon it as necessarily destructive and revolutionary. Advanced Liberals regard the political action of such Unions as one of the best instruments of progress, while less advanced Liberals, without denying the usefulness of such an instrument in the present position of parties, are yet afraid lest, like the famous mechanical leg of the Mynheer VAN WODENBLOCK, it should violently carry them farther than they desire to go. Such laggard Liberals may, perhaps, receive comfort from the exceedingly moderate tone almost uniformly adopted by the "direct" representatives of labour after a little experience in the House of Commons. That House, great as is its reputation, has rarely received a testimony of which it has more reason to be proud, than the tribute paid to it by Mr. BROADHURST. "Once you cross the threshold of the House," said he, "you take that position in the representative Assembly which your worth commands—nothing more and nothing less. The House knows no social distinction, it shows no feelings towards the rich member that it does not show toward the poorest member of the House." So long as this is the temper engendered in "direct" representatives of labour, and propagated by them, we can only say the more of them we have the better.

SIR WILLIAM HARCOURT AND THE MAGISTRATES.

SIR WILLIAM HARCOURT is making himself a power in the Home Office. Whether it be desirable or not that a Secretary of State should have the absolute control over the decisions of the magistracy, it is clearly not expedient that while the control exists it should be treated as a mere form; and Sir WILLIAM'S endeavours to make it tell on behalf of a more wise and humane administration of the law deserve the approval of all who would see our criminals, and especially juvenile criminals, treated on sound principles and with a direct view to their reformation. There are few classes against whom there is a more wide-spread prejudice than the "great unpaid." Their decisions are often contrary to wise policy, and sometimes even to law. They are not uniform, and they are occasionally open to the suspicion of prejudice. We cannot see how it can be otherwise so long as the Bench is recruited as it is at present; its members being chosen more out of consideration for their politics than of their special fitness for the office. We grant that their position is a difficult one, and we are quite prepared to admit that they do most valuable service, for which they receive but scant gratitude, and that the whole body is often unfairly condemned for the faults of a few individuals. Still, even the most zealous apologists for the county justices must feel that it is necessary that there should be some opportunity for supervising and correcting their sentences; and if Sir WILLIAM HARCOURT has exercised it with some stringency, he may well be excused in consideration of the motives by which he has manifestly been prompted. There could be no special temptation for a Home Secretary to interfere on behalf of a miserable urchin, whose petty depredations had been visited by the magistrates with a sentence as excessive in severity as it was unwise in the form of penalty it inflicted. But Sir WILLIAM HARCOURT is impressed with the condition of juvenile offenders. He knows that the gaol, instead of improving them, serves to harden them in crime, and is one of the most potent factors in the production of those confirmed ruffians who are the terror and the scandal of our civilisation. His interference in a particular case which was submitted to him, was not a mere caprice, or an isolated and independent exercise of power; still less a mere bid for popularity. It was an expression which the special circumstances called forth of his conviction that the time has come for some great change. Many of the country gentlemen—at least those of the high and dry school, who fancy that they ought to be supreme in their own districts—may possibly see in his action another proof of his hostility to their class, and his determination to confiscate their valued privileges. He has "confiscated"—that is the favourite word—their rights in "hares and rabbits," and now he is for confiscating their power, to punish as they deserve the young wretches who break down hedges and steal fruit. So is it always with Radicals; and Sir WILLIAM HARCOURT has, in some strange way, grown to be one of the keenest of Radicals; and, worst of all, to him and men like him, the government of this ill-fated country is at present intrusted. An intrusion on the power of the magistracy is, in truth, almost as bad as the invasion of the game preserves, and if we are to be governed by rulers who are guilty of such deeds as these, England will soon cease to be a home for gentlemen.

Well, we must endure even this, if we are able to secure such an administration of the laws as shall really tell for the advancement of the public morality and happiness. If the paradise of country gentlemen cannot also be made a place where other classes shall find a proper field for their development, there can be no doubt as to what the country should be made. Our justices may value their position; but if they are to retain it, they must prove their capacity for the wise discharge of its duties, and so show that their continuance in office is for the good of the people generally. Very possibly there may be unjust prejudice against them; but, on the other hand, some of their number exhibit a very undue and unwise sensitiveness to criticism or control, which only serves to increase the feeling. This is the point which we noticed in the correspondence between the HOME SECRETARY and Mr. HALLEWELL, of Stroud. It may be that, in the first instance, Sir WILLIAM HARCOURT had received an impression stronger than the facts warranted; but the feeling which was manifested by his correspondent, and which the leading journal, with its customary readiness to seize on everything that can damage the Government, accentuated, was weak and unreasonable. The one unaltered fact, which was not at all affected by inaccuracies attributed to the HOME SECRETARY in relation to the history of the boy on whose behalf he interposed, was, that a child of ten or eleven years old

(it seems difficult to get at the exact age) was sentenced to fourteen days' imprisonment with hard labour for breaking windows. The boy may have been a little imp of mischief, and both before and after the sentence was pronounced may have committed petty depredations and inflicted all kinds of annoyance upon the neighbourhood. The *Times* tells us that "the respite"—that is, the time between the passing of the sentence in January, and its execution in August, the interval having been allowed in order that his friends might pay the fines and costs—" had been employed by him in breaking many windows, stealing cherries, cheese, bread, beef, bacon, gooseberries, axes, and firing grass." Clearly a very desperate and mischievous offender. But as these things were done after the sentence, it is not easy to see how they are to be allowed in its justification; and even admitting them all, we demur to the offender, who was only a child, though a hardened and wicked one, being imprisoned for fourteen days with hard labour. The difference between the HOME SECRETARY and Mr. WATTS HALLEWELL is a very unimportant affair, except as it bears upon this large and vital question. At the same time, if magistrates are to be found who will pass sentences so unwise and so disproportionate to the offence, influenced probably by their view of the general character of the offender, it is high time that they were deprived of a power which is exercised so indiscreetly. It is not necessary to depose the magistracy, but it is necessary very definitely to limit their discretion in the infliction of punishment.

This, happily, is the practical issue to which this little controversy appears to be tending. Sir WILLIAM HARCOURT'S *exposé* of the present bearings of the law upon young children is very able and complete. There are defects in the administration of justice, and the HOME SECRETARY deserves credit for the thoroughness with which he has pointed them out, and the earnestness with which he has set himself to search out a remedy. How are juvenile offenders to be punished? If they are fined, the heavy costs so swell the amount of a fine that is insignificant in itself as to render payment impossible. If they are committed to prison the result is thus described by the HOME SECRETARY:—"An unruly or reckless boy for an act of childish mischief finds himself identified for the first time with the criminal class; he consorts with adult and hardened offenders guilty of heinous crimes; the distinction between crime and petty transgression is obliterated in his mind; he leaves the prison with the gaol taint ineffaceably impressed upon him; his character is gone among his companions of his own class; he is no longer a naughty boy, he is a young gaol-bird; and he becomes an outcast, doomed to a future of disgrace and crime. I have been most painfully struck in many of the reports which have come to me by the manner in which the child from the moment of its first imprisonment gradually ascends in the scale of criminality. A boy of ten years old who has been to prison for some petty offence is repeatedly brought up at short intervals on fresh charges, which show a continual aggravation in the character of the crime."

This is the result of Sir WILLIAM'S own inquiries, but it is confirmed by the experience of all who have given any attention to the subject. The prison is never likely to be a reformatory, and the work of reformation is that to which we should set ourselves. To despair of these lads, many of whom may be only reckless, is as contrary to good sense as it is to the spirit of our religion. We are not to assume that they will grow up to be the enemies of society, living to prey upon it, and submitting to the punishments which in self-defence it inflicts upon them. We should rather set ourselves to train them for useful service, which the powers they are now abusing would, if properly cultivated, enable them to render. First-class sailors are made out of boys who, if left to grow up in idleness and vice, are first nuisances, and then grow up to be pests and curses to society. Does not the true course seem to be to commit these offenders to industrial schools, possibly reserving some power of "moderate personal chastisement"? This subject is preeminently one for careful inquiry, and we trust that the action taken by the HOME SECRETARY with this view will prepare the way for wise legislation.

The lapse of another week has not greatly advanced the solution of the Montenegrin problem, though it has increased the embarrassment of the European Powers. The combined squadron, which was ten days ago at anchor in the little port of Ragusa, remains there still, but may any day have to seek shelter elsewhere in consequence of the unsafe anchorage and unsettled weather. The prospect of a speedy settlement is not very bright. RIZA Pasha, who was sent to Dulcigno with a small body of Turkish troops, has no idea of bringing about an understanding. He has allowed the Albanians to take possession of the port without hindrance, and has himself withdrawn at a safe distance to Scutari. But for the weather—storms of wind and rain having already set in—there need be no precipitancy in this very grave emergency. It was only on Monday that Vice-Admiral SEYMOUR assumed the supreme command of the international fleet, and the time allowed to RIZA Pasha to surrender Dulcigno did not expire till yesterday, when Lord WALTER KERR, who has been sent to Scutari to convey the Admiral's ultimatum, was expected back with the answer. The Porte has received official notice of the naval demonstration, and has replied by protesting against any infringement of the sovereign rights of the SULTAN, and throwing all responsibility for the consequences on the Powers! Apparently, therefore, we may hear in a few days of the appearance of the Montenegrin forces on the land side of Dulcigno, and of the presence of the allied squadron in the straits to give what support is possible to Prince NIKITA. It would not be very surprising if the terrible threats of the Albanians were, when the real crisis arrives, to end in a complete collapse.

If a correspondent of the *Pall Mall Gazette* is to be believed, Sir H. DRUMMOND WOLFF'S appeal in the *Times* on behalf of Albanian independence, as being quite as worthy of consideration as Montenegrin independence, is not only ill-timed, but a little beside the mark. Writing a few days ago from Dulcigno itself, the correspondent referred to says that this seafaring place, once a fine Venetian city, and preserving traditions of Roman municipal liberties, is in armed possession of numbers of fanatical Mahomedans, who, at the suggestion of the Porte, left the town when it was occupied by the Montenegrins, who remained for a year and a half in quiet possession of the place, to the great contentment of the Dulcignotes proper. These exiles were brought back under the wing of the Albanian League. It was, in fact, the success that followed the former occupation which brought about the suggestion, readily accepted by the Porte, that the Dulcigno district should be assigned to Montenegro in lieu of the mountainous region of Tusi. This "Venetian rock-city" is not strong; its walls are, to a great extent, in ruins, which would soon crumble to pieces beneath the fire of modern artillery. Ironclads cannot, it appears, approach very close to the fortifications, and it is possible that as the Dulsignotes, whether Moslems or Christians, were well treated while under Montenegrin rule, the resistance to Prince NIKITA'S forces will not be very prolonged. At all events, this is no question of "nationality," as Sir D. WOLFF would fain have the world believe. For, as the correspondent referred to says, the population of that seaport are "the sons of pirates, fanatical Moslems, and bold sea-captains, despising their Mahomedan brothers of Scutari," who have organised the present movement, and who now talk "of burying themselves beneath the ruins of their town rather than live under the hateful Slav." But, it is added, "of those who have already tried the experiment of Prince NICHOLAS'S rule many quite openly express their readiness to acquiesce in the decision of Europe."

The perilous enterprise to which the Great Powers are now irrevocably committed, and the recent autumn manœuvres, which so clearly revealed the great military superiority of Germany, have given rise to quite a crop of rumours. One of these is to the effect that, should the Powers be foiled in the Adriatic, they will send their fleet to blockade the Dardanelles. A second and even more improbable report represents Prince BISMARCK as being actively engaged in negociations with Russia and Austria with a view to a partition between the three Powers of European Turkey. In truth—for the present, at all events—the CZAR is isolated. His breach with Germany is not yet healed, and the enthusiastic reception of the KAISER in Galicia provokes the angry and sarcastic comments of the Russian Press. Then there have been reports of an approaching alliance of Italy with the two central European Powers, which Roman papers authoritatively contradict.

M. JULES FERRY has found the task of Cabinet-making beset with difficulties. Instead of reconstructing the French Ministry, he may have to create an entirely new one, unless, indeed, he abandons the task altogether. His great difficulty is the responsible post of Foreign Minister, which neither Admiral JAURES, nor the Marquis de NOAILLES are inclined to accept. The Press generally concur in urging President GREVY to send for M. GAMBETTA himself, against whom there is a strong current of prejudice in Germany as the French statesman most to be feared. But in France itself there is a strong pacific tendency; and whatever combination may be formed to follow the DE FREYCINET Cabinet, its promoters will have to give distinct assurances on this subject.

A newspaper statement, to the effect that, in view of the improved aspect of affairs in Afghanistan, the Indian Government, after consultation with the Horse Guards, have arranged for the wholesale withdrawal of British and native troops from Afghanistan during the season 1881, is almost too good to be credited. But all the news from that country encourages the hope that the period of conflict is over. ABDUR RAHMAN is steadily making his power felt in Afghanistan, and in the entire region around Candahar all resistance is at an end. Sir F. ROBERTS is about returning to England—a sure sign that no further serious military operations are expected. Public opinion in India seems to be becoming resigned to the entire evacuation of Afghanistan, and should the Government eventually decide upon that step it will be heartily applauded by the general sentiment of the British people.

We should be glad if there were as hopeful a prospect of the end of our South African entanglements. Sir BARTLE FRERE is on his way home, but he has left the colonists a fatal legacy in the shape of Basuto disaffection. Although Lord KIMBERLEY has pointedly condemned the disarmament of this powerful and warlike, but loyal native race, the Cape Government, declining to listen to the advice of the Colonial Office, have provoked an outbreak, to put down which a colonial force has been sent into the country. It is said that the insurgent Basutos have been defeated; but if, as is quite possible, LETSEA, the supreme chief, should find it necessary to side with his countrymen, a serious war must result, which the Colonial Government have neither the troops nor the resources to carry on. It seems also that the Tambookies, another neighbouring tribe, have thrown in their lot with the Basutos, and their example is not unlikely to be followed by other tribes, who have suffered from the arbitrary rule of the Cape Government. "No good reason," at the *Daily News* remarks, "has ever been shown for meddling with the Basutos, and the order for their disarmament was as unjustifiable as it was imprudent. If the Colonists choose to indulge in such enterprises they must of course do so at their own risk and their own expense. Lord KIMBERLEY has declared that English troops will not be placed at their service for any such purpose, and the Colonial Secretary in so saying was expressing the general opinion of this country."

Though the price of grain, owing to the recent large importations and the bringing of new wheat into the market, has reached a very low range, the phenomenon is scarcely the result of an abundant harvest. It seems that five weeks of fine weather did not suffice to secure the crops in safety. When the recent heavy rains set in much remained still in the field, and great loss has resulted in Lincolnshire, Yorkshire, and Ireland. In Scotland, where the prospects were more favourable than for many years past, the severe storms of rain and wind have done much damage, and, according to some Northern papers, nearly half the crops is still unsecured. We trust this adverse estimate will prove to have been exaggerated. Otherwise it will go hard with the unfortunate Scotch farmers.

Mr. PARNELL has commenced his new agitation in Ireland by addressing a great meeting at Ennis. There is no doubt of his popularity among the tenant farmers and peasantry, nor of his capacity for mischief. On this occasion the Home Rule leader—though the greater part of the members of that party in the House of Commons decline to serve under him—spoke with more moderation than was expected. This is all that can be said. He told his hearers that if they refused to pay unjust rents and to take farms from which others have been evicted, the land question must be settled in a satisfactory way—that way being the uprooting of "that system of landlordism which has brought the country three times in a century to famine." Asking what should be done with a tenant who bid for a farm from which another had been evicted, several persons exclaimed "Shoot him!" whereupon Mr. PARNELL said he was anxious to point out a more Christian and charitable way of dealing with him. It was to shun him in every way both in public and private—"by putting him into a moral Coventry, by isolating him from the rest of his country, as if he were the leper of old." Mr. PARNELL is well aware that the Government intend to deal with the entire land question in Ireland, and with that view have appointed a Commission of Inquiry. Though it is open to all to give evidence before that commission, he anticipates that its report will be of a one-sided character, and, with his customary perversity and uncharitableness, declares his belief that the commission was appointed in order to try and whittle down the demand of the Irish tenantry, and find out for the English Government what is the very least measure of reform that has a chance of being accepted in Ireland, and, to a great extent, divert the minds of tenant farmers from agitating and organising. Happily, however, a large section of the Irish tenant farmers do not accept this jaundiced view of the case, and have come forward to give evidence; while there are many indications that Mr. PARNELL'S unreasonable agitation is likely to be less successful than he had expected.

"RIGHT."

(Lord Hartington, in reply to a deputation which urged the Government to annex Candahar, said, "The first question is, What right have we to be there?"—Sept. 3, 1880.)

WHY! here's something new and alarming indeed,
Enough to cause statesmen to stare—
When about Candahar we find Hartington plead,
"What right have we got to be there?"

That's a question which never before has been asked
By the rulers in whom we have trusted;
The question of right has been stifled and masked,
While by force every point was adjusted.

And where would Old England have been at this day,
Let any one truly declare,
If we'd asked when advancing to each bloody fray,
"What right have we got to be there?"

There's India, that glorious, mystical land,
Which we hold with such pride and such care,
Where's the fool who one moment would dare to demand,
"What right have we got to be there?"

Our soldiers are stronger, our cannon range longer,
For what forces with ours can compare?
A fig for what's right, we care only for might,
And *that's* why we English are there!

In Africa, too, where we crushed the Zulu,
For the right who pretended to care?
Things were ready to hand, and we wanted their land,
And *that's* why we chose to be there.

You may range round the world, where our flag's never furl'd,
And where we unceasingly fight,
And the last thing you'll find ever enters our mind
Is the foolish idea, "Is it right?"

The gifts heaven gave to the strong and the brave
Are ready for use in our hand,
It's the mandate of Zion, the brave British lion
Should ravage and spoil every land.

Zulus and Hindoos, Chinese and Parsees,
Of our conquering forces beware.
And thankless the task of those weak ones who ask,
"What right have we got to be there?"

Round the globe we will roam, for we're always at home
In a gunpowder glory affair;
In the battle's loud sound the vain question is drowned,
"What right have we got to be there?"

So let Hartington cease to talk idly of peace;
If he do, he had better take care,
Lest the question go forth, from true patriots in wrath,
"What right has *he* got to be there?"

True Britons we are, and we'll have Candahar,
Our title invincible might;
Only traitors and fools ever yield to the rules
Of what is straightforward and right.

So Hip! hip! hurrah! Let us take Candahar,
And the world at our prowess shall stare.
We'll plunder and loot, and the querists we'll shoot
Who dare ask by what right we are there.

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HOLIDAY WANDERINGS IN ORCADIA.

IT is now many years since Dr. Johnson described the "Island of Lewis" as "the most hyperborean of all hyperborean regions." Were he to pay it a visit now, it would wear no such aspect, for besides the beautiful castle which the late Sir James Matheson built at Stornoway, the town itself has become a great emporium of trade, and the harbour has few equals as a place of refuge, as well as a port of commerce, as any part of Scotland. But if Stornoway has thus improved, and the Western Hebrides have become so well known that there can be little or no novelty in describing them, it may be interesting to have something from the other group which comes under the general name of "Orcadia," and which has just been brought within twenty-six hours of London. We have long been familiar with the saying, "From the Land's End to John o' Groats," and of late it has been the boast of some of our tourists that they have "done this both by rail and bicycle," but until a new connection was formed on the west side so as to admit of direct communication with Thurso, it was not so easy a matter to get from the Land's End to the "*Ultima Thule*." That, however, has now been opened, and the tourist or the man of business may take out a ticket at London or anywhere else within the limit of railway traffic for Kirkwall or Stromness in Orkney, and enjoy a pleasant sail with the *John o' Groat* steamer of the Highland Railway of two hours and a-half, this being the last link of the chain by which England and Orcadia are united. At "Seapa," which is a new pier on the south side of the isthmus on which Kirkwall stands, he gets an omnibus to the town, or if he prefers to go by the East Coast he may enjoy a sail from Leith or Aberdeen by one of the fine steamers of the "North of Scotland Steam Navigation Company," and land on the east side of the isthmus, spend a few days in Orkney, and then by another steamer pay a visit to Shetland. Throughout the islands there are many remarkable remains, and ample scope for the archæologist to pursue his favourite studies, especially the Druidical stones of Stennis, near to Stromness, and the Brochs of the Picts; but tourists of every class may now find Orcadia attractive and social, and it may serve to throw some light on its rise and progress if we now give a brief outline of its early history. In this way only can we indicate by points of comparison the true principles of social order and constitutional Government which have had such a gratifying outcome.

From the year 1266, to the year 1468, the Orkney and Zetland Islands belonged to Norway. When James III. of Scotland married Margaret, daughter of Christian, King of Denmark and Norway, they were pledged as a surety for the dowry of the bride, but never redeemed. In the lapse of time many acts of annexation were passed by the Scottish Parliament, until they ultimately became, by the union of Scotland and England, part and parcel of the British nation. The ancient laws of Norway, however, still continued more or less in force, especially that of *Udal* or *Allodial* tenure; and although these laws were modified, *Udalism* to some extent yet prevails, and formed a question for legal consideration and decision by the Sherritt Court of the country only the other day. Like the old Scottish law of Infeffment by the use of "yerd an' stane" (a handful of earth and stone), it is hard to overcome it, and as a system of "use and wont," may yet perplex both the Bench and the Bar. When the Church was supreme, the Bishops of Orkney became possessed of most of the best land, but after the Reformation and the abolition of episcopacy as the State religion of Scotland, the Crown became the principal heritor, and this made it more easy to deal with the land laws. To the present day it is a moot point whether the Presbyterian Church gets her proper share of the spoil or not, but that is a question with which we may not meddle, as most of the proprietors in the Orkney Islands now hold their lands in fee-simple, and even where feudal rights have been claimed by the Crown and are still held, they may and have been bought up, and titles are now as good here as in any part of the United Kingdom. This, it would appear, is more the result of the growth of intelligence than the product of legal enactments, John Knox having laid the foundation of that intelligence by the establishment of the parish school. Luther and Erasmus were one day discussing the best means for promoting the reformation. "Enlighten," said Erasmus, "and the darkness will dispel of itself." "True," replied Luther, "but we must first fight for a safe position, where we may hold up the torch." So thought the stern Scottish Luther, John Knox; but both were right, and the fruits of the Reformation are seen in the civil and religious freedom which Scotland enjoys to-day.

With improved agriculture and commerce, it is to be expected that Kirkwall itself should show unmistakable signs of prosperity, and so it does. Down in that leaden-looking town, built after the old model, with jagged gable, and each house ends on to the narrow street, sanitary law has been rigidly applied by its local authorities. The narrow streets, which, not many years ago were rugged and rough enough, are now neatly causewayed in the centre, with smooth pavements kept scrupulously clean, for the old rule still holds good that every family sees to the bit opposite its own door, and instead of surface drainage, with here and there some stagnant pools, the town is now all under-drained into the sea, and lighted with gas, while excellent water has been introduced from an inland supply. There are four bank agencies, in new and elegant buildings; a news-room, with telegrams daily posted, and the London papers in the morning of the second day; good hotel accommodation, and shops that would not be despised in Edinburgh or London. From the level where the town stands, with its gloomy-looking but historically and architecturally interesting cathedral, there are now some elegant villas rising upon the outskirts, a commodious Board school, and in some quiet nooks a few old-fashioned, mansion-like houses, neatly shut in by trees, which only grow in unsequestered places,—all which give character to the suburbs, and indicate the well-to-do classes. The ruins of the Bishop's Palace, the crumbling walls of the old seats of the earls who ruled in the days of despotic Rome, are not only interesting objects in themselves, but serve as landmarks of the olden time by which to measure progress. The parish church meets in the old cathedral. The United Presbyterians are in great force; so, also, is the Free Church. The Episcopalians have just built a new chapel, where the service is said to be high enough. The Wesleyans are also here, but not in very great force, while the Independents, who have a history worthy of being written and published, meet in a neat and commodious new chapel. To the eye of a stranger, these different denominations look like "the happy family;" but a large poster, headed "Disestablishment," announcing a public meeting at which that veteran voluntary, Mr. Hutton, of Paisley, and another minister, would attend from the Scottish Anti-State Church Society, shows that in one point, and that of no small importance, they cannot be all agreed. The progress of education under the new School Board management is well reported of by Her Majesty's Inspectors of Schools; one of them says that the Scandinavians here have now become so Anglified and polite that the "Norse" is all but extinguished, and the "Yes, Sir," and "Please Sir," are now as common as the blunt negative is rare. Taking them for all in all, the Orcadians are an interesting people, and have proved themselves a worthy accession to the territory of the United Kingdom.

With reluctance we leave these islands, that we may continue our tour southwards, and with the hope of being able to find no less gratifying evidence of progress among the seaboard population of the mainland.

DECLARATIONS OF BELIEF.—The Congregational Association of Ohio has addressed an overture to the National Council, about to meet at St. Louis, concerning a new Declaration of Faith. It asserts, as historically indisputable, that the Savoy Declaration of 1658, which is in all essential points identical with the Westminster Confession, is still the recognised doctrinal symbol of the Congregational Churches of the United States. This statement, however, is denied by Dr. Leonard Bacon, who expresses his belief that not one in ten of the Ohio ministers have read the Savoy Declaration, or have it in their libraries. The Doctor suggests that what was chiefly wanted in a new declaration of dogmatic belief is honesty; and he argues that the only safe and legitimate symbol of belief is the Bible.

ECCLESIASTICAL MISCELLANY.

THE LATE MR. W. H. G. KINGSTON.—The late Mr. W. H. G. Kingston, a few days before his death, forwarded the following letter, addressed to the Boys of England, to the editor for publication in the *Boy's Own Paper* (Religious Tract Society), of which he was a great admirer, and to which he regularly contributed. It appears in last week's number, which also contains a portrait of Mr. Kingston, and a short biographical notice of his literary career:—

Stormont Lodge, Willesden, August 2nd, 1880.

My Dear Boys,—I have been engaged, as you know, for a very large portion of my life in writing books for you. This occupation has been a source of the greatest pleasure and satisfaction to me, and, I am willing to believe, to you also.

Our connection with each other in this world must, however, shortly cease.

I have for some time been suffering from serious illness, and have been informed by the highest medical authorities that my days are numbered.

Of the truth of this I am convinced by the rapid progress the disease is making. It is my desire, therefore, to wish you all a sincere and hearty farewell!

I want you to know that I am leaving this life in unspeakable happiness, because I rest my soul on my Saviour, trusting only and entirely to the merits of the great atonement, by which my sins (and yours) have been put away for ever.

Dear boys, I ask you to give your hearts to Christ, and earnestly pray that all of you may meet me in heaven.

Then follows the signature, traced twice over, and neither quite perfect, in a trembling hand, whose life-work was evidently done. This touching letter, it will be seen, bears date August 2nd. On the 3rd Mr. Kingston was hardly conscious, and on the two following days, though apparently able to recognise his family, he was not able to make himself understood. On the evening of the 5th he passed away.

EDUCATION IN TURKEY.—A letter, calling attention to the work of the American Protestant missionaries in Turkey, appeared in the *Times* of Wednesday, from the pen of Mr. Gavin Carlyle. He says:—"When the Turkish Empire is at present occupying so much attention, and when British liberality has so recently been elicited by the famine, it may not be out of place to refer briefly to a work now going on, the results of which are likely to be of great importance to the future. There are now no fewer than six colleges connected with the various Protestant American missions. There is the Robert College, at Constantinople, which is, I believe, acknowledged on all hands to be the best educational establishment in Turkey. At this college there are students of all creeds. Some of the ablest men in the new Bulgarian Parliament are graduates from Robert College. Their knowledge of Constitutions, acquired there, and equally of the history of our own country, stood them in good stead in helping to introduce free institutions. There is the Syrian Protestant College at Beyrout, presided over by Dr. Van Dyke, one of the ablest of living Arabic scholars. There is the central Turkey College at Aintab, to which many students flock from the adjacent regions. There is another newly-erected college at Karpoot, further to the east. There is, across the frontier, in Persia, among the Nestorians, a college at Oroomieh. And in the south of the Turkish Empire, in Egypt, there is a college at Osiout. In all these institutions young men are receiving a most intelligent education in philosophy and science, &c. English is the classic tongue which opens up to them the treasures of knowledge. A young man who recently came to England from one of these colleges, though he had never been in this country before, spoke English with such fluency as to be able to address with ease, and to interest, large audiences. Another made to me the most pertinent remark, in passing through Edinburgh and observing the numerous statues, that he wondered there was not one to Sir William Hamilton, with whose philosophy he was evidently acquainted. The American missionaries who preside over these colleges give also to all the students such thorough training in Biblical knowledge as is seldom got even in this country. Besides the colleges, to which I wish to draw special attention, as occupying a most important place in training up men for responsible positions in, before long, let us hope, a reformed Turkish Empire, there are numerous schools of different grades all over the country, taught by American and native teachers. Of the latter there are no fewer than 600 now employed. Many of these schools are for girls, whom formerly no one ever dreamt of teaching even to read. Many of these girls pass difficult high-class examinations. This female education is producing a great change in public sentiment all through the country."

A CLERICAL PLURALIST.—The Senior Canon of Gloucester, the Rev. Sir John Hobart Culme-Seymour, Bart., died one day this week in his eighty-first year. He had, in addition to his Canonry, the Rectory of Northchurch, Great Berkhampstead, which is in the gift of the Prince of Wales, and is valued at £910 a year and a house, with a population of 1,886. The deceased baronet was appointed a Chaplain in Ordinary to the Queen in 1827; Prebendary of Leicester St. Margaret, in Lincoln Cathedral, in 1827, with an income of £72 a year attached; Canon-Resident of Gloucester Cathedral in 1829, with an income of £750 and a residence; and Rector of Northchurch in 1830. The Rev. Sir John Hobart Culme-Seymour has drawn during the last fifty years about £87,000 of Church money, and has held two residences.

HOSPITAL NURSING AND SISTERHOODS.—Sir Thomas Acland, in his capacity of president to the Exeter Hospital, has been giving expression to his views on hospital nursing, observing that good nursing was as necessary as good treatment. He said three things were necessary—first, that medical orders be implicitly obeyed; secondly, that nurses should be trained and educated for their duty; thirdly, that there should be cordial co-operation between medical officers and the person or persons selecting and allocating the nurses. We heartily agree with Sir Thomas in these points. Sir Thomas, rebutting statements in the public press as to the element of religious controversy in this nursing question, said "deliberately, after weeks, nay, several months, of most earnest investigation, that currency had been given to most unjustifiable insinuations about the endeavours to introduce sisterhoods, to set nurses up to judge for themselves, and to put the interest of nurses before that of patients." We are not quite so clear that Sir Thomas is right here. He must be a bold man who denies, in the face of facts everywhere to be noticed, that there is a desire to introduce sisterhoods into hospitals, and many signs of an attempt to turn hospitals into ecclesiastical battle-fields—an attempt which cannot be too closely watched or too stoutly resisted.—*The Lancet.*

WILTS AND EAST SOMERSET CONGREGATIONAL UNION.

THE meetings of this association were held on Monday and Tuesday, September 6th and 7th, in the Congregational Church, Malmesbury. On Monday evening the Rev. H. Tarrant, of Argyle Chapel, Bath, preached the association sermon, after which there was a Communion Service, presided over by the Rev. T. Mann, of Trowbridge. On Tuesday the annual conference of ministers and delegates was held. There was a large attendance, the Rev. J. L. Phillips presiding. Mr. W. B. Harvey, of Frome, read a paper on "The Sunday-schools of the Future," in which he noted some of the lessons taught by the recent Centenary, and the importance of raising the standard of teaching. There was an interesting practical discussion, in which the Revs. W. Clarkson, J. Clarke, T. Mann, Mr. G. N. Haden, and Mr. Charles Jupe took part, and the following resolution was adopted:—

That the thanks of this meeting be presented to Mr. Harvey for his valuable paper on "Sunday-schools of the Future," that all the ministers and delegates now present engage to call attention to this matter in the churches they represent, and seek by every means to improve the future operations of Sunday-schools in their several districts.

The Rev. J. CHEW, of New Swindon, followed with a paper on "Village Preaching, and How to Improve It," from which the following is an extract:—

The production and multiplication of suitable men would of itself go far to solve the problem of "How to guard village congregations from unqualified preachers;" but other precautions presented themselves. The stations ought to be under systematic supervision, and not left as proprietary chapels of local magnates, or to be claimed by "Tom, Dick, or Harry" as fields whereon to air their self-constituted dignity. Small societies within convenient areas should be organised into circuits, with lay preachers planned. In the case of churches heretofore favoured with a separate pastor, but now so enfeebled by local causes as to be in a lingering state, if their officers and members could but school themselves into submitting to the inevitable by accepting one strong man in common with two or three places, the formation and maintenance of a select staff of working laity would grow into a regular, settled organisation, co-operating with the pastor, who, with fewer sermons to prepare for one congregation, would have time to pastorate all three; and all ministers and people would be unspeakably more happy, powerful, and useful. Then might be realised the golden vision of £150 per annum as the minimum stipend of every Congregational minister, whereas at present the very grants of the Church Aid Society might only aid such churches to aid their pastors to starve more respectably, though by a more painful, because more protracted, process. He thought that it was high time their churches, the strong and wealthy especially, took up that matter of village preaching, and of lay agents in general, prayerfully and in downright earnest. It had been neglected too long. There was no hiding the fact and no use in blinking it that their ministers of every name scarcely touched the enormous masses of sinning, suffering humanity outside the narrow enclosures of their various vaunted communions; and how they were to reach them, humanly speaking, he could not see, unless by so immensely multiplying agents that where they had approached them in units they might do so by tens, and instead of in tens by hundreds. Humiliating and saddening in the extreme was the thought that the world still lay in wickedness, and continually had they to reassure their hearts by recurring to the predictions of Scripture of the eventful triumph of truth and grace of God. The prescient eye of the Saviour once caught a glimpse of the bright, slow-coming dawn when all the powers of darkness should be overthrown.

In the course of the discussion that ensued, the Rev. H. G. HASTINGS suggested that the talent of the young men connected with them might be first utilised and developed by reading papers at their week night services, which would help to fit them for going out into the villages preaching.—The SECRETARY, in closing the discussion, observed that the proposal of that subject for consideration had arisen from a deep feeling on his part of the difficulties connected with that department of their work. The matter must be looked seriously into, seeing that there were several of their chapels in the county now shut up for want of preachers, while others were in a deplorable condition. It was, therefore, of the greatest importance that they should confer as to the best means of improving that state of things. They had held a conference recently at Chippenham concerning the village preaching in North Wilts, which had been attended with satisfactory results. They now needed to follow up that step by appointing a limited committee, representing the whole of the county, to go into the matter thoroughly, and to bring in a recommendation at the next meeting for the improvement of the present state of things.—The following resolution was carried *nem. con.*:—

That this Union, specially constituted for the spread of the Gospel within its own precincts, regards with much concern the difficulty of sustaining the Gospel in our village population. That, thankful to Mr. Chew for his able paper, this meeting resolves to appoint a special committee, consisting of Mr. Charles Jupe, the Rev. J. Chew, the Rev. J. M. White, the Rev. H. Tarrant, Mr. Bendey, Mr. Barnden, and the Secretary, be appointed to consider how lay preaching may be made more effective for the salvation of our rural population.

At the luncheon which followed, Mr. SAMUEL CLARK presided, and in the course of his opening speech referred to the measures affecting religious freedom which had been passed during her Majesty's long and happy reign, beginning with the Universities Act of 1874, and ending with the Burials Act; and he spoke of the strong representation of Nonconformists in the House of Commons. Subsequently, in proposing as a sentiment, "The County Union and Welcome to Visitors," he referred to the great liberality of Mr Jupe, and to the forty years services of the Rev. T. Mann, as their secretary, during which time, by his indefatigable labours and generous courtesy, he had rendered a noble service to the Congregational body in the district.—Mr. MANN, in responding, said that though he had felt inclined to suggest, seeing that he was getting old, that some young blood should now be introduced, and that he should be provided with assistance, yet, when he got into the spirit of the meeting, and heard all the kind words that had been said, he felt he could say no more of it.—Mr. W. J. STENT gave some of his long experience in connection with the Union, as illustrating the development of Congregationalism in the district, as an instance of which he contrasted their large meetings that day with one held many years ago in Swindon, where only six were present. Other sentiments followed, and were spoken to by Mr. G. N. Haden, Rev. J. L. Phillips, and Mr. J. H. Piper.

After the luncheon many of the visitors availed themselves of the opportunity afforded in inspecting the fine old Abbey, and many were the expressions of admiration of the grand old structure, of which the town is justly proud. Later in the afternoon the general half-yearly business meeting of the Union was held, when the ordinary routine business was transacted.

At five o'clock a public tea was held in the school-room adjoining the church, at which over 200 were present.

In the evening there was a public service, commencing at seven o'clock, at which the special work of the Union was advocated, addresses being delivered by prominent ministers on various aspects of the operations of the Association. The chair was occupied by Mr. Charles Jupe, who in his opening address said that special efforts were now being made to call forth a still deeper interest in their blessed work on the part of all the churches, and by means of lay preachers and the development of Sunday-school work, to extend a knowledge of the truth to all men. The various sections of the Christian Church were showing a united front in this respect, and proved that their object was one and the same—to bring souls to Christ. The world was committed, in a measure, to the Church, whose duty it was to evangelise it. He hoped it would be the privilege, honour, and glory of that church to take part in that work by sending out its missionaries, its schoolmasters, and students, from among them. Addresses were delivered by the Rev. W. J. Hall, of Swindon, on "The Evangelistic Work of Congregational Churches"; by the Rev. J. Clarke, of Westbury, on "The Witnessing Work of Congregational Churches"; and by the Rev. W. Clarkson, of Salisbury, on "The Co-operative Work of Congregational Churches." From the abstract of the last-named address we give the following:—

They could, and did, combine and co-operate. The strong and weak churches joined together and worked together, as an instance of which he referred to the fact that they had seventy-five places of worship combined in their County Union, where Christian work was being carried on, and they need not go further than Malmesbury to find an example of the great good that was being done in that respect. As a body they were combining and co-operating throughout the country to a greater extent than they did some time ago. It was necessary that the County Unions should combine in order that the strength of the stronger counties might come to the help of the weaker counties; so they had now formed all the County Associations into a Church-Aid and Home Missionary Society, the objects of which were threefold, viz., to aid the weaker churches in the provinces, to plant new churches where they were needed, and also to provide evangelistic work in destitute districts. In the year 1879 the thirty-four county associations by co-operating together aided 514 churches and also 281 preaching stations, so that there were 795 places of worship throughout the country that they had aided by that large and united association. That confederation of their County Unions took place in the midst of the depression that had so long prevailed, but notwithstanding that they had received £3,279 during the current year—a much larger sum than was raised the preceding year, so that in spite of the depression they were advancing, and hoped when prosperity came again they would do much greater things. Their churches, then, did combine and co-operate, and there could be no doubt there was a great need in the country of their doing this. As the champions of civil and religious liberty, while not wishing to thrust themselves into small towns and villages where other evangelical churches were already at work, yet they felt their Congregational churches were wanted for the purpose of maintaining intact the civil and religious liberties they now enjoyed; but the true object they had in view in desiring to maintain themselves was because they were zealous for pure Christian doctrine. It was a painful fact that Ritualism existed to a very great extent, and was increasing and spreading in the land. The Evangelical section in the Church of England was dwindling year by year, and the clergy of the Established Church were, to a growingly and painfully large extent, men who held very High Church views, and were going onwards towards that if they had not reached Ritualistic doctrine, which was Romanism in its true name. While respecting their convictions, they, as Congregationalists, could not help feeling that in their judgment such presentations of Christianity were not so much a prosentation of it as misrepresentation. Congregationalists were bound, while sending the Gospel abroad, to see that men and women in their own land did not grow up and pass away in positive ignorance of the simple and elementary and fundamental principles of the Gospel of Christ. The times now were such that it was becoming growingly difficult to maintain their Nonconformist churches in the small towns and villages. He had not time to enter in detail upon the reasons for that state of things, but there was the fact that many of those possessed of the larger resources in those places were leaving them, and there was, consequently, greater reason than formerly for central funds to be poured into the smaller churches; and if that were not done they would cease to exist there.

The CHAIRMAN, on behalf of the meeting, thanked the speakers who addressed them, and after some other votes of thanks the meeting was brought to a close with the benediction.

IRISH CONGREGATIONAL UNION.

BELFAST, Wednesday, Sept. 15.

AFTER the preliminary Conference, of which I sent a report last week, various committees connected with the Irish Congregational Union met for the transaction of business. The first session of the Union was held in Donegal-street Church, under the presidency of the Rev. James Sterling, of Sligo. The church is a plain building, with a deep gallery and a good organ. It will seat perhaps a thousand people, and I am told, and can well believe, that the earnest and vigorous preaching of the Gospel there by the Rev. John White, the minister of the church, draws large congregations from Sunday to Sunday. The rain came down heavily, and the chill wind swept in strong gusts down the broad streets of Belfast, and made everything look dreary and uncomfortable out of doors. It was not surprising, therefore, to find that, beside the representatives of the two dozen Congregational churches of Ireland, and the English and Scotch visitors, there were not many people at the meeting. The proceedings were opened with devotional exercises, conducted with singular simplicity and grace by the Rev. Bruce Wallace, of Kingstown. The retiring President of the Union, the Rev. R. Sewell, then introduced his successor, the Rev. J. Sterling, who proceeded to deliver an inaugural address. Mr. Sterling will be remembered by some English readers as having been for a short time minister of the City-road Congregational Church, London, a pretentious but wretchedly-constructed building, in which more than one minister has expended not a little heart, energy, and hope, apparently in vain. It is no discredit to Mr. Sterling that he was not much heard of there, and that in due time he found his way back to Ireland. He is still comparatively a young man, and, judged by his address to the Union, his powers are of a very high order. The discourse, which occupied an hour in delivery, was, indeed, worthy of any assembly. The subject was "Christ and To-day,"—if I may be allowed to give it a title. With remarkable force and aptitude of expression, and great beauty and abundance of illustration, the speaker pointed out that Christ was the great centre of the world's life and thought; that it became ever increasingly clear that He alone could satisfy the world's need; and that He must be the great subject of Christian preaching and testimony. Many passages of the address were thrilling in their suppressed feeling and in their felicity of language, and the only drawback to their effectiveness was the somewhat constrained and monotonous manner of the speaker. After the address, the delegates and other friends from England and Scotland were introduced to the meeting. The delegate from the English Congregational Union was the Rev. Dr. Thompson, of Manchester; from Scotland, the Rev. R. Auchterlonie, of Edinburgh. The Rev. W. Cuthbertson, Mr. Habershon, and Mr. A. J. Shepheard were also introduced, and each of these gentlemen acknowledged his reception in cordial terms.

On Wednesday the Union met at half-past nine for devotional exercises. A quantity of routine business was then disposed of, and a paper was read by the Rev. John White, on "The State of Religion in the Churches." Mr. White, as those will remember who had the opportunity of hearing him speak on the platform of the Congregational Union of England and Wales a few years ago, is full of a fine, contagious enthusiasm, and combines a certain homeliness, humour, and pathos in a manner which makes him a most telling speaker. His paper, and still more, a speech which he delivered in the course of the discussion which followed it, was marked by all his best characteristics. At the outset, while not underestimating the significance of statistics, he declined to take them as the criteria by which the religious condition of churches was to be judged. That condition was tested, first, by the separation of ministers and people from the world, and, secondly, by the strength of their faith. It was in this way that "converting power" would be obtained; and unless they possessed that power they had better cease to exist as churches. Their ecclesiastical system gave them special facilities for the prosecution of evangelistic work, and enabled them to adopt all their methods to the religious requirements of the people around them. In reply to a question by Mr. Cuthbertson as to evangelistic efforts on behalf of Roman Catholics, Mr. White said, amidst much applause, that the best means of converting the Roman Catholics of Ireland would be to convert the Protestant population. For himself, he said, in his preaching and teaching he declined to recognise any difference between Romanists and Protestants. He would not enter into the Romish controversy with the people who attended his ministry, for he considered that it was his duty to seek to convert *sinners*, not to convert Romanists. Mr. White's remarks produced a great impression, and were followed by an interesting and prolonged conversation. At the close of the Session the members of the Union and visitors, numbering about fifty, adjourned to the schoolroom, where an excellent dinner was served. There was some speech-making afterwards, the toasts being given by the Rev. W. Partner, of Clifton-park Church. In the evening a public meeting, presided over by Mr. A. J. Shepheard, was held in Clifton-park Church, and was addressed by the Revs. W. Cuthbertson, R. Auchterlonie, E. J. Hartland, and W. W. Jubb. It was well attended, notwithstanding the continuance of very stormy weather, and the speeches were well received.

Next morning the Union reassembled, nominally, at nine o'clock, a prayer-meeting being appointed for that hour. Punctuality, however, it need scarcely be said, is not a strong point of the Irish character. When the Union began its session, its first business was the selection of the place of meeting for next year. Londonderry was the place chosen. The Rev. John White, of Belfast, was elected chairman, and the Rev. S. J. Whitmee, secretary, for the ensuing year—appointments which expressed a very cordial and perfectly unanimous feeling on the part of the assembly. After a somewhat lengthy discussion on the Provident Fund, for the assistance and support of invalided and aged ministers and ministers' widows, the Union proceeded to the principal business set down in its programme, namely, the "Special Conference on Irish Missions, with delegates from the Congregational Union of England and Wales, and from the Irish Evangelical Society." The discussion which took place on this subject began at about a quarter to one, and lasted, with a brief interval for refreshment, until about a quarter past seven, and afforded, at least to English visitors, an amusing illustration of some of the characteristic features of Irish debate as seen in Parliament and elsewhere. The Union, be it observed, consists of the representatives of about twenty-four churches, some eighteen of which received assistance from the Irish Evangelical Society, the remaining six being, in fact as well as in name, Independent churches. Although the eighteen aided churches are perfectly satisfied with the operations of the Irish Evangelical Society, it would seem that two or three of the ministers of the remaining half-dozen are, or seemed to fancy themselves to be, not absolutely satisfied, and are disposed to imagine that the "proud Saxon" is somewhat too much disposed to assert his influence, and unduly interfere with the rights of Irish Independency. To English people who happen to know at what cost of toil and money the responsible executive of the Irish Evangelical Society continue their labours from year to year, such a supposition is of course an absurdity, but somehow the supposition seems to have obtained a lodgment in the Celtic breast, and has to be dealt with as an element of difficulty. When the debate of this morning began, therefore, about two hours were expended in the process of "letting off steam." The preliminary meeting of Tuesday, which in innocent ignorance I reported last week as a harmless and possibly useful affair, was denounced in what Englishmen would have thought tremendous language, as "forestalling discussion," "stultifying Thursday's proceedings," and as having altogether a fearful significance. Even the chairman was so affected by the circumstances referred to that he threatened three or four times to leave the chair, feeling that it was "inconsistent with his manhood and self-respect" to retain it. Then, too, sundry people, officials and others, had written letters, and passed resolutions, and done a variety of things, the contemplation of which made the blood of speakers on both sides boil, and drew forth language of the most eloquent indignation, pity, and scorn. The most absurd part of this exhibition was that two of the delegates from England—Dr. Thomson and Mr. Hartland—seemed to catch the frenzy of the hour, and became rhetorically passionate and indignant. Happily, Mr. Cuthbertson preserved his equilibrium, and by his wise, weighty, and kindly words did much to allay this tempest in a teapot. Mr. Shepheard, too, with his straightforward common-sense and legal acumen, contributed to the same result, and did much towards bringing order out of chaos. About three quarters of an hour

was expended in discussing whether or not the London representatives of the press should be permitted to remain, a point ultimately conceded without a vote. Just when things appeared to be getting to their worst, a reaction set in. The steam had been blown off; everybody had said what was in him to say; the hatchet was buried; everybody expressed regret for having wounded anybody's feelings; and, in short, the real, underlying brotherhood of the assembly asserted itself in unmistakable form. Mr. White was the first to recognise the turn of the tide, and in a powerful and really touching speech he pleaded the cause of Independency in Ireland. He urged the Irish Evangelical Society to endeavour to bring up their income to meet the requirements of their work, not to bring down their work to meet the amount of their income; he pleaded that the independency of aided churches should be as far as possible preserved intact, at the same time acknowledging that the committee in London ought to be consulted on such questions as the election of pastors; and he earnestly and passionately implored the representatives of the Irish Evangelical Society "not to haul down a single flag," not to withdraw from a single station where their agents were preaching the Gospel, and holding up the light amidst the darkness of Ireland. The right keynote was now struck, and the assembly responded with enthusiasm, and at length passed a resolution—warmly and unanimously. After the close of the proceedings of the Union, a sermon was preached in Donegal-street Church by the Rev. D. Thompson, which, however, I was not fortunate enough to hear.

THE NOTTINGHAM INSTITUTE.

THE annual meeting of the subscribers to the Congregational Institute, Nottingham, was held on Tuesday evening, September 14th, in Castle-gate Chapel, the pastor, the Rev. H. Bartlett, in the chair. After prayer by the Rev. W. Stephenson, the Principal, the Rev. J. B. Paton, gave a short report of the work done by the students during the past session. Not only had the missions been carried on as usual by the students, but, in addition, special revival services, which had resulted in great good to the several stations, had been conducted. Indeed, so successful had been these services that it had been established as a rule to hold a week of them at each mission during every session. Two new chapels had been built, one at Hucknal, and the other at Bulwell, making the eighth new chapel in and around Nottingham, in districts where the students had begun and conducted missions. A new mission had also been opened at Carlton, where a room had been rented for the purpose. The committee had to report on twenty-three men who had left the institute during the year. Of these three had retired, feeling they had not been called to the work, and seven had been sent on to other colleges—viz., six to New College, and one to Hackney. Two had settled in Ireland and one in America. Under the auspices of the Colonial Missionary Society one had entered upon the Bush Mission in New South Wales, while another, a converted Belgian, had gone to France to labour in connection with Mr. McAll at Rochelle and Rochefort. M. Goyat had written a deeply interesting letter descriptive of his work. He said:

The "Salle de Conferences" at Rochefort is already too small for the people that present themselves to listen to the Gospel. There are seats for 150 people; but the audience varies from 290 to 400. As the Salle is on the ground floor, the four windows and three doors are left wide open, and the yard is full of people, who fortunately can very well hear and see the speaker. I am occasionally helped by pastors and other gentlemen. . . . The people say religion had never been before presented to them in such a light, and it is very remarkable that a few young educated "scoffers" were convinced by the Spirit before all others, and now earnestly seek the Lord. One, I may say, has surely found Him. . . . He called several times for private conversation and prayer. There are many others, men and women, who have evinced, in some way or other, that the Spirit is striving with them. I am happy to say the Lord has given me influence over these people. The most perfect order and silence after the first three or four meetings have prevailed, and the listeners do not suffer any new comer, whatever may be his purpose, to break the strictest decorum. I hold here three conferences, and at La Rochelle two, every week. The work at Rochelle is languid comparatively to Rochefort, in spite of the Protestant element having, ever since the Reformation, preserved some weight in La Rochelle. The priests, of course, work very actively against us; but I have noticed that in this faubourg more people salute me than other people do salute priests. Many were amazed to hear our prayers, as they had been told Protestants do not pray. The effect has been the stronger. . . . Sad to say, I was not encouraged when I reached La Rochelle. I was to do more harm than good. The same at Rochefort. Both pastors told me, "*Nous sommes connus comme les loups blanes.*" They mean to have no right to do anything but preaching a cold sermon in their churches, because the State pays them for that purpose exactly as it pays Roman priests. Thus these pastors avoid to make any friction possible; they keep so quiet that I don't wonder they sleep and at the same time lull their people. At La Rochelle they have two cold, formal services, at Rochefort only one a week. Prayer meetings or anything of that kind to overbridge two consecutive Sundays are unknown.

Of the other students two had settled as assistant pastors, two had gone to labour in mission work in connection with churches, and the rest had accepted pastorates in different parts of the country. With regard to finances Mr. Paton said he was glad to be able to report that they were in a much better condition than they had been for two years previously. Not only had the current expenses been met, but from two to three hundred pounds had been struck off the adverse balance of last year.

Dr. MELLOR then addressed the students. He said that on an occasion like the present he might have addressed himself to several subjects of importance, such, for instance, as the difficulties of the Christian ministry; but while the theme was deserving the most serious attention, it was one calculated, perhaps, to discourage those who were looking forward with brightness and hope to the work of the ministry. He purposed, therefore, to limit himself to the subject of preaching, and to one aspect of that subject—viz., simplicity in preaching. He did not speak as one who had already attained, but as one who followed after, if, happily, he might attain unto it. Now the word simplicity was liable to be misunderstood. He need hardly say that he had no sympathy with that ding-dong simplicity which consisted in repeating the same ideas in exactly the same methods and the same language. Nor did he think that a sermon freely interspersed with such exclamations and expletives as, "Oh!" "Alas!" "Ah me!" &c., conduced much to simplicity. To a thoughtful man, nothing could be more loathsome, and it was a matter of profound regret that evangelical preaching should have become associated with such a style of address. There was no incompatibility between the Gospel and the most cultured intellectual life. Simplicity must be taken in a relative sense. The preacher was a steward who had to bring out of his treasury things new and old—things new for those already grounded in the faith, and going on unto perfection; things old for those who had not heard, or who, having heard, had not heeded. There was always a new generation growing up in the congregation, and it had to be instructed in the first principles of the faith, but it was the duty and glory of the preacher to lead his people in the lapse of years to greater heights and broader views of truth. By the expression simplicity in preaching he meant a sufficient quantity of pertinent matter, well methodised, clearly expressed, properly illustrated, and pervaded by a devout and earnest spirit. First, the matter must be pertinent. The choosing a passage of Scripture of more or less extent was a usage not only time-honoured, but salutary. The pulpit became an impertinence which not even Christian charity could tolerate when it ceased to dispense the truth as it is in Jesus. A text was sometimes employed simply as a peg to hang a sermon on, or a starting-post which the preacher touched lightly, and then, bounding quickly away, saw it no more. One might say of some discourses that the text was in Dan and the sermon in Beersheba. The full and honest exposition of a text seemed to be the only guarantee of variety, though the sermons of some preachers, whatever their text might be, were always the same. The second element of simplicity in preaching has reference to quantity. A sermon might be full of matter, and even pertinent matter, and yet the hearer might be like a narrow-necked pitcher under a cataract, empty in the midst of water. Little, however, need be said on the subject of over-crowding a sermon with matter, as it was not the sin which doth so easily beset us. Plethora was bad, but beware of inanition. It must not be forgotten that the general level of culture was far higher now than it was a few years ago, and that even the poorer classes could criticise the matter of a sermon with a shrewdness of which not every one would deem them capable. In the third place, there must be good method. Many sermons were no better than an undisciplined mob of ideas. There must be method, but he did not regard with special favour the method of treating every text as a brickmaker did his clay. Some preachers had only one mould, and however much the text might cry out against the process it was forced into the mould. It had been said that some men had method in their madness, but some preachers had madness in their method. Let them beware of dividing the text into what was implied, and what was not implied in the text. The best method he knew was that followed in Euclid, where the axioms and definitions only were taken for granted, and each proposition grew out of the preceding. It was well, however, to vary method, for even a good method may end in dulness. The next point to be considered was simplicity of language. It would not be difficult for anyone who would take a little pains to write a sermon which would baffle all the efforts of the congregation to understand, and yet every word shall be found in the dictionary, and every sentence shall be grammatically constructed, and he would tell them how to do it. Of words nearly synonymous select the longest or most uncommon, and of all sentences choose the longest and the most elaborately involved—a frequent use of parentheses would be an advantage—and they would produce a sermon which would tax all the intelligence of their hearers to follow, and all their forbearance to forgive. Obscurity was not a sign of profundity. They might not see the bottom of a brook half-an-inch deep, but they could gaze into the still mountain lake, and see with perfect distinctness what lay at the depth of many a league. Martinus Scriblerus, the antiquary, found what he considered to be the shield of some warrior, and sat musing on it many an hour, but on its falling into the hands of his cook, she rubbed the rust off, and lo! it was only an old pot lid. How many sermons would turn out to be old pot lids if the crust of fine words were removed! In the last place, the preacher must have a devout and earnest spirit. He must speak with the earnestness becoming the sacredness of his task, and the value of the souls he sought to save. A cold and heartless delivery would not only weaken the preacher's influence, but might tend to awaken the suspicion whether he himself believed the saving truths he was trying to impress upon others. He knew of nothing more sad than the preacher who was all himself on the platform on the week day, but on Sunday shut nine-tenths of himself up in the vestry and only allowed a miserable tenth to go into the pulpit. Let the preacher be himself, and speak with all the moral earnestness of which he was capable, and God would assuredly bless him.

A hearty vote of thanks to the lecturer, proposed by the Rev. J. A. MITCHELL and seconded by the Rev. F. S. WILLIAMS, was caried with enthusiasm.

In reply, Dr. MELLOR said that he had spoken out of the experience of many years, and though he could say that preaching had always been a passion with him, it was now more of a passion than ever. He had said to a friend the other day that he was now just learning how to preach, and that if his life were spared, which he hoped it would be, he thought he would yet be able to preach.

MR. ILLINGWORTH, M.P., ON CHURCH AND STATE.

THE first of the course of lectures on "The Rise of Evangelical Nonconformity," which were delivered at Reading and in Union Chapel, Islington, and reported in our columns, was given at Liverpool on Tuesday evening last, by Mr. R. W. Dale, M.A., D.D., in the Hope Hall, Liverpool. The attendance was large, the hall being nearly filled, and the chair was occupied by

ALFRED ILLINGWORTH, Esq., M.P., who, on opening the proceedings, said, that when he had received an invitation from those who were responsible for this course of lectures to preside on that occasion, he might say that he did not hesitate to comply with the request, though at the time he had no idea that the Session of Parliament which had just closed would have been so protracted. Under these circumstances he might, like many other members of the House of Commons, have set aside the invitation on the excuse of weariness, after such a Session of Parliament. But the pleasure and privilege he anticipated from hearing Mr. Dale's lecture had charms for him which, weary though he might feel, he could not resist. (Applause.) It was a further pleasure to him to occupy such a position on a platform in this great city, particularly when they had such an able, earnest, and eloquent lecturer on the one hand, and such an interesting and important subject on the other. (Applause.) In other parts of England people were apt to look upon Liverpool as being behind the age in matters pertaining to Liberalism; but he was glad to think that this course of lectures seemed to be an earnest of an awakening interest in a matter of the greatest moment. (Applause.) He was also much pleased to see such a large audience. It was a matter of regret to many earnest reformers in other parts of the country that the citizens of Liverpool had not at this moment a single member in the House of Commons sitting on the Liberal side. (Hear, hear.) When Liverpool had the misfortune to lose its junior member, who sat on the Liberal side of the House, the vacancy had been filled up by another Conservative being sent to Parliament, so that now the Liberals of this city were wholly unrepresented. (Hear, hear.) He believed it was possible for Liverpool to bring about a change in this respect, but such a change was not to be looked for until a great deal of work in the direction of the present course of lectures had been performed. (Applause.) As they were aware, the subject of these lectures was the rise of Evangelical Nonconformity, which was a subject of the highest importance, whether they regarded it from a Christian point of view, a political point of view, or merely from a historical point of view. (Applause.) These lectures dealt with a movement which had originated about 300 years ago, which, through small beginnings and opposition of every kind, must now be regarded as one of the great powers in the land. Indeed, its influence at the present moment in England was almost untold, and he believed it was impossible to measure the extent of the work it was doing in this country. (Hear, hear.) He ventured to think that they would agree with him when he said that this movement had done still more in America and in the British colonies. (Applause.) It showed what people could do in religious matters by voluntary effort without State aid on the one hand, or State persecution on the other. He ventured to predict that Nonconformity would yet be one of the most powerful means by which a change in the relations of Church and State in this country would be brought about. Such a change all Nonconformists would rejoice to see drawing near, though he supposed there were others who much regretted any impending change in the relations between Church and State. He ventured to say that nowhere in the New Testament could there be found a justification for a State Church. ("Hear, hear," and applause.) The whole history of the connection between the Church and the State was one long and painful record of failure and folly. He contrasted the difference between the Christian Church and the Established Church, and contended that the former was made up of those people who had joined it willingly through conviction, while the latter was bound together by force, whether its members were willing or unwilling. In its State connection the Established Church either produced persecution on the one hand, or, on the other—what was far worse—formality and hypocrisy. To prevent his being misunderstood, he might say that the Established Church could be regarded in two aspects—as a National Church, embracing every citizen and community, maintained by public funds and controlled by Parliament. Viewed in this light it no longer retained the confidence of the great body of the people of this country. (Applause.) On the other hand, it might be regarded as a section of the Christian Church that had done and was doing a great work; and, in the future, when freed from the trammels of the State and left to itself, he believed it was capable of accomplishing a great deal more. ("Hear, hear," and applause.) In conclusion, the chairman said he might be allowed to say—what he believed would be admitted by them all—that Parliament was growing more and more unfit to govern the Established Church, because there were within the walls of St. Stephen's between two and three hundred members who were not of the Established Church. Such being the case, it must be apparent to them all that a body constituted as the House of Commons now is could not do justice to the affairs of any Christian Church. On the other hand, Parliament found itself overwhelmed with the secular affairs of the country. Therefore, it must be palpable to the minds of Episcopalians themselves that some other machinery would require to be found whereby the affairs of the Church could be regulated. ("Hear, hear," and applause.) There was neither discipline nor unity within the Church, and many of its own members were crying out for some change which should at any rate relieve the tension at present felt. (Applause.) He begged to introduce Mr. Dale.

Mr. DALE then proceeded to deliver his lecture, which dealt with the historical rise of Nonconformity in the reign of Queen Elizabeth.

DR. PARKER ON CHRISTIANITY AND THEOLOGY.

DR. PARKER, of the City Temple, has sent the following letter to the *Times*:—

Sir,—The boldness of the proposal I am about to submit warrants me in seeking for it a place in columns no less distinguished than your own. You have recently published reports of the Primate's visitation addresses, and a day or two ago you commented upon them in a tone with which my proposal will distinctly harmonise. I cannot but express very deep satisfaction with the authoritative addresses which are delivered from many of our ecclesiastical chairs from time to time. As sectarian or denominational addresses they are admirable, and are justly applauded by the companies for whom they were prepared; but, viewed in their larger relations, I cannot but feel that they are often wholly outside the thinking of one section of the community and the immediate need of another. Has not the time come when the points of union should be magnified, and the points of difference be reduced to a minimum? My own impression is that there are thousands of Christians in England who have no connection with the sects, and who, strange as it may appear, are not aware of their own Christianity. This anomaly is to be accounted for by the fact that in the hands of the sects Christianity has become a set of theological opinions and definitions, instead of being left as the spirit of self-sacrifice for the good of others. Christianity is not a form, it is a spirit; it knows nothing of articles, catechisms, standards, and subscriptions to tests or creeds. All these are merely human arrangements or conveniences, and if not kept in their proper places they will do more mischief than it is in the power of Atheism to effect. I do not hesitate to say that sectarian theology is the most mischievous influence of the age. Men who think carefully and broadly will never be united on this basis; it is too narrow, too vague, and too controvertible. Is it not possible to find a point at which all reverent thinkers will unite in cordial fellowship? In my opinion it is quite possible, and if possible it must be infinitely desirable. Whoever adopts and practises the principle of self-sacrifice for the good of others is, in my view, a living Christian, whatever he may

think of any point in so-called dogmatic theology. He may not even be a theologian at all; and if not, so much the better, unless he be a man of very exceptional intellectual and moral capacity. I make the broadest possible distinction between Christianity and theology, and my proposal is to operate upon that distinction by encouraging the formation of an inclusive alliance, whose one principle of union shall be that self-sacrifice for the good of others is the true law of life. Christians must come to the rescue of Christianity, when it is disfigured by sectarian badges and compelled to speak the alien language of sectarian definitions and orthodoxies. I do not propose to interfere with anything that is legitimate in denominationalism. As long as the world endures men who think alike will unite for the propagation of their opinions, and this is most wise and proper; but my inquiry is whether there is not below and above all denominational formations a principle which can unite and inspire men of the most diverse theological convictions, and whether that principle ought not to be primarily recognised, so as to set all differences in their just relationship and perspective. I cannot but believe that there is a nobler word than Pan-Anglican, Pan-Presbyterian, or Pan-Methodist, and that nobler word is Pan-Christian. The Trinitarian and the Unitarian are both Christians, so are the Calvinist and the Arminian; but when do they ever meet on the broad ground of Christianity, and make a common declaration that their religion is deeper than their theology? I leave my proposal of an inclusive alliance or association to make its own impression on your readers, and I hope that his Grace the Archbishop of Canterbury will not regard the suggestion as out of harmony with his broad and generous addresses.

JOSEPH PARKER.

The City Temple, Sept. 17.

EPITOME OF NEWS.

DOMESTIC.

THE Queen, accompanied by Princess Beatrice and the Princesses Irene and Alexandra of Hesse, drove on Saturday from Balmoral to Braemar, and thence to Loch Callarer, returning, after a ramble by the loch, to Balmoral. At Braemar Her Majesty received and acknowledged the cordial salutes of the visitors.

The Prince and Princess of Wales and their children, and Prince John of Glücksburg, visited the Queen at Balmoral on Thursday.

The Grand Duke of Hesse, accompanied by the Hereditary Grand Duke and the Princesses Irene and Alix, arrived at Balmoral on Friday.

Hawarden Church was crowded at the morning and evening services on Sunday by a congregation drawn from Chester, Hawarden, and the country side, in the expectation that Mr. Gladstone would attend for the first time since his return, and read the lessons. In this they were not disappointed, as the Prime Minister, who was accompanied by Mrs. Gladstone and several members of his family, attended at both services, and read the lessons for the day. The Hon. and Rev. A. V. Lyttelton preached a short sermon in the morning, and the evening sermon was preached by the Rev. Mr. Oakley, of St. Saviour's, Hoxton, London.

The Lord Provost of Aberdeen, having written to Mr. Bright, asking him if, in the event of his being Minister in attendance on the Queen at Balmoral, he would accept the freedom of the city, Mr. Bright has replied that he does not expect to go North this year, and that he therefore cannot accept the honour proposed to be conferred upon him.

Mr. Bright has been waited on by the friends of a man named Tweedale, who has been arrested for non-payment of a vaccination fine. Mr. Bright condemned harsh measures, but said that in the present state of public feeling the Government could not abolish compulsory vaccination.

The *Army and Navy Gazette* states that Major-General Sir Frederick Roberts will shortly proceed to England from Afghanistan, and will on arrival receive the personal thanks and congratulations of the Queen.

Dr. Vaughan, the Dean of Llandaff, has been appointed one of the Vice-presidents of the Cymmrodorion Society, in the room of the late Mr. Serjeant Parry.

The Right Hon. H. C. Childers, M.P., in acknowledging the very hearty welcome which was offered to him and his wife and daughter at Ardara, Donegal, said the Government intended giving the most earnest consideration to Irish questions, and especially the land question. He was glad of the opportunity of observing the country for himself, and should thus be better able to understand questions which must for some time to come occupy the attention of Parliament and of the country.

It is stated that, in consequence of the report of the Select Committee on the London water supply, the eight companies have agreed to oppose, as one body, any scheme which the Government may bring forward for the purchase of all, or any, of their undertakings.

The match at Edinburgh, in which the Australian team played against Eleven Gentlemen of Scotland, ended on Saturday in a victory for the Colonists.

The Australian cricketers at Bradford on Monday commenced a match against the Players of England, a professional eleven. As Slight was ill in bed, and Spofforth did not come, the Colonists were one man short, yet in their first innings, which occupied the whole day, they made 183 runs. The match was still proceeding yesterday, but was likely to end in a draw.

An accident of an extraordinary character, and attended by a most disastrous loss of life, has occurred at Naini Tal, in India. A landslip took place, and a number of British officers and others were buried under the avalanche of rock and earth. Among the victims are an assistant commissioner of road police, a chaplain, a captain in the Royal Engineers, fifteen soldiers and other men, and some women. Particulars of the disaster have not yet been received. Landslips in this country are not of frequent occurrence, and occur mostly where there are deep railway cuttings, or where the sea has undermined the foundation rocks. In Volcanic regions, or districts liable to inundations, they are, however, often serious and extensive, and form a danger, which can rarely be guarded against.

Mrs. Fawcett distributed on Monday at Salisbury the prizes gained in the Oxford and Cambridge local examinations. The Postmaster General addressed the assemblage on the subject of education, observing that there was now so much zeal for education that it was, perhaps, more necessary to caution than to stimulate. He advised parents to keep their children longer at school, and to have them taught a few subjects more thoroughly, instead of wishing them to learn an unlimited number of things in a very limited period. As an examiner and teacher, he should make the remark as to almost every set of papers he had looked through, or every essay he had had to read, "Too much reading, not enough thought."

The dispute between employer and employed in the cotton trade of parts of Lancashire continues, and it is most probable that there will be an open rupture both sides being determined. It is not thought that the operatives will be able to hold out for a long time. To the proposal on the part of the workpeople to submit contested matters to arbitration, the masters have replied that there is no case to submit. Meanwhile it is stated that the *employés* have little sympathy from the general public, and that the shopkeepers are undoubtedly opposed to a strike.

Mr. Parnell addressed a great meeting of tenant farmers at Ennis on Sunday. In his speech he set forth the line of policy which he wished to see carried out in order to secure an early and effective settlement of the land question. The main features of this programme were—unanimity of action among the Irish Members in the House of Commons; independence of all English political parties; refusal to pay more than what the tenant considered to be a fair rent, and the social excommunication of any person who should take a farm from which another had been evicted for non-payment of rent.

The Trades Union Congress held its concluding meeting on Saturday. A resolution was carried expressing satisfaction at the Government pledge as to the assimilation of the borough and county franchise, and urging the introduction of a Bill next Session. A motion was also adopted to impress on Ministers the necessity of extending the hours of polling in the metropolis to all boroughs and counties. A further resolution was agreed to in favour of establishing courts of arbitration throughout the kingdom to settle trade disputes on the principle of equity to all concerned. Among the other matters dealt with by motion were the London cab trade, wages in the Royal Army Clothing Factory, and the Seaham Colliery explosion, and various votes of thanks concluded the proceedings.

During the heavy rain on Thursday morning seven men became imprisoned in a lead mine at Eyam, near Sheffield. From the great flood of water rushing through the lower level the roadway got blocked. The miners contrived to escape drowning by climbing into the higher levels, and were released on Friday morning amidst considerable excitement.

A fatal boat accident took place at Teddington on Friday. Mr. Corney Grain, the popular entertainer and member of the German Reed Company, with his friend Mr. Black, and nephew and niece, Mr. and Miss Humphrey, were approaching Teddington Lock, on the Thames, when the strong current carried them over the weir, and the boat was dashed to pieces. Mr. Black swam with Miss Humphrey to shore. Mr. Grain was rescued by a boatman, but Mr. Humphrey was not seen again, and his body not recovered.

The *Standard* states that information has been received at the Foreign Office from Australia of the rescue, by Her Majesty's ship *Conflict*, of a few survivors of the party of colonists who recently attempted to settle in Laughlan Island.

Some locusts were found last week on the Scarborough cliffs, some measuring three inches in length.

After discussing as to what questions of agricultural reform are most urgent at the present time, the committee of the Farmer's Alliance have passed the following resolution:—"That in the opinion of the committee the subjects which most directly affect the interests of tenant farmers, and call for the immediate attention of the Government are those set forth in the Programme of the Farmer's Alliance as follows: 'To stimulate the improved cultivation of the land, especially by obtaining security for the capital of tenants invested in the improvements of their holdings: to obtain the abolition of class privileges involved in the law of distress; to secure to ratepayers their legitimate share in county government; to obtain a fair apportionment of local burdens between landlord and tenant.'" It was then agreed that a conference of members of the Alliance to discuss these questions should be held at the Westminster Palace Hotel on Monday, October 18, at 2.30 p.m.

Arrangements have been made for a great international ballon contest between the balloon societies of England and France. The contest will take place at the Crystal Palace during the present autumn, and eight or ten balloons on each side will take part in the contest.

A point of some interest was discussed on Friday at the Revising Barrister's Court at Brighton. The question had arisen whether the return of a notice of objection through the "Dead Letter" office was sufficient evidence of death or removal to justify the erasure of the voter's name from the list, it being stated that there were numerous cases in which such notices had been returned with endorsements indicating that the parties were no longer to be found at the houses specified. In the end the names were allowed.

It is proposed to celebrate the opening of the new wing of University College, London, by a dinner, to be given by the Council, Senate, and Professors, to persons eminent in various branches of academic work. The date suggested at present is the last week in November.

Another death from the sting of wasps is reported from Colchester. It is stated that Harriet Balls was gathering grass on the roadside at Langham, when she was attacked by wasps and severely stung on the upper part of the forehead. The nest had been disturbed by boys, who had thrown the woman's rake upon it, and at least a dozen of the insects sat upon her. She returned to her cottage, her head became much swollen, and she fell into a state of unconsciousness and died from shock to the system.

The *Scotsman* has unearthed a remarkable project for the conversion of Scotland to Conservative principles. Five dukes have combined with a number of inferior persons to form an association for the purpose of supplying Conservative journals with news, advertisements, and readers. The society starts with a guaranteed income of £3,000 for the next four years, and it proposes to levy a sort of land tax on Conservative lairds at the rate of £2 per £1,000 of rental. A central news office in London will send information to the country papers, and Scotch Tories are besought in future to advertise only in the journals of their own party.

The bells of the parish church of Boston were rung on Thursday at intervals in commemoration of the 250th anniversary of the foundation of the city of Boston, Massachusetts. The latter Boston received its name in honour of the Rev. John Cotton, one of the "Pilgrim Fathers," who was twenty years Vicar of Boston, in Lincolnshire.

The average price of wheat last week was 39s. 11d. per quarter, or 8s. 2d. per quarter lower than it was for the corresponding week for the preceding four years. The average price of barley last week was 33s. 5d., or about 8s. 2d. cheaper than it was during the corresponding weeks for the preceding four years. The average price of oats last week was 20s. 7d. per quarter, or about 4s. per quarter lower than it was for the corresponding weeks for the preceding four years.

About £88,000 has now been subscribed towards the cost of the projected new University College at Liverpool, and little more will be needed to make up the amount required, but there remains the cost of a building to be provided for.

The London, Sevenoaks, Tunbridge-wells, and Brighton coach horses, 80 in number, were on Monday sold by Messrs. Tattersall, and realised £3,701.

The adjourned inquest on the persons killed by the railway collision near Vauxhall was resumed on Monday at the Lambeth Vestry Hall. The witnesses examined included Mr. Gardiner, assistant traffic superintendent of the South-Western Railway, the inspector who started the train that ran into the engine, the fireman of the engine that was run into, and one of the signalmen. It was stated on the part of the Railway Company that they felt themselves technically and legally responsible, and they would compensate those who had suffered. The inquiry was adjourned till next Monday.

The last of the examinations in connection with the Queen's University in Ireland were opened at the Exhibition Palace, Dublin, yesterday. The largest number of candidates ever examined on these occasions have presented themselves this year. The students under the different headings were—for M.D., 38; for second examination in Medicine, 149; for third examination in Medicine, 120; for B.A., 68; for M.A., 98; for LL.D., 4; for LL.B., 6; for B.E., 10; for first examination in Engineering, 12; and for first examination in Arts, 69.

FOREIGN.

Herr Varnbühler's statement that Prince Gortschakoff proposed an alliance to France, and that the French Minister communicated the proposal (very unaccountably) to Prince Bismarck, is now contradicted by M. Waddington himself. "I formally state and declare," he says, "that during the whole time that I was in office there did not arise between Russia and France either a proposal for an alliance, the project of a treaty, or *pourparlers* of any kind. The action imputed to me in the Ludwigsburg speech (namely, that M. Waddington had made Prince Bismarck aware of the Russian proposals), and the unworthy part assigned to me in it, are purely imaginary."

Among the visitors to Paris this season will be Pomare V., who has lately agreed to the cession of the Society Islands to France for a consideration.

It is stated that the marriage ceremony between the Austrian Crown Prince Rudolph and his betrothed, the Princess Stephanie of Belgium, will take place towards the end of February next.

Prince Bismarck, who for years past has been complaining of being over-burthened with work, has just voluntarily assumed the portfolio of Minister of Commerce. The explanation is that the Prince has undertaken the office to raise some necessary taxes.

The ceremony of visiting the tomb of Victor Emmanuel, and the commemorative tablets to those who fell at Porta Pia, passed off in perfect order on Monday in Rome. At the famous breach in the wall where the Italians entered the city that day ten years since, speeches were made by the Syndic and Count Cairoli, and were enthusiastically received.

The Swiss National Council have accepted the proposals of the Government for a revision of the Constitution, and the question will probably be submitted to the popular vote in the course of the ensuing month.

The *Golos* states that orders have been issued for the immediate construction of a railway two hundred versts in extent on the Tekke Turcoman Steppe. The railway material left over from the last Turkish war, and now stored at Ungheni, will be used to construct the line.

An Imperial rescript has been addressed by the Emperor of Russia to Count Loris Melikoff, announcing the Count's investiture with the insignia of the Order of St. Andrew, and expressing the Emperor's thanks for the energy displayed by the Count as President of the Supreme Executive Commission.

The Emperor of Austria was last week received with much enthusiasm at Garnowitz. He was there visited by the Roumanian Princes and the Envoy of that State.

By the arrival of the Zanzibar mail we have more particulars of the manner in which Captain Carter and Mr. Cadenhead met their death. It appears that on Mr. Cadenhead joining Captain Carter they started on a short route to the Zanzibar coast, and, whilst resting at night, the village where they were was attacked by Mirambo and Simba, presumably for plunder. Our countrymen avoided conflict with either party until, whether by accident or design, Mr. Cadenhead was shot, whereupon Mr. Carter avenged his death. It is said that he killed upwards of thirty men with his own hand, but then fell, having been shot through the head. He had with him a faithful servant, a sort of henchman, who had been with him about ten years. All the Indian mahouts, and nearly all the escort and porters, were massacred.

Some further fighting is reported from Basutoland, where twelve hundred natives attacked Captain Carrington while he was with seventy men of the Cape Mounted Rifles making a reconnaissance of Lerothodi's village. The enemy suffered great loss; on the Colonial side three men were killed.

It is stated that the value of breadstuff exported from the United States during the first eight months of the present year reached the sum of 182,000,000 dollars (£36,500,000).

THE Rev. Stopford Augustus Brooke, T.C.D., better known probably for his writings in the Press and independent works (of which his "Life of Frederick Robertson" was the most popular) than for his ecclesiastical labours, has announced his intention of leaving the Church of England and joining the Unitarian body.—*Times.*

Mr. F. J. Campbell, a blind gentleman, writes to the *Times* from the Royal Normal College and Academy of Music for the Blind, at Upper Norwood, to correct some misapprehensions which had arisen in respect to the dangerous nature of his method of climbing Mont Blanc. Mr. Campbell states that he paid a visit a season ago to Professor Tyndall, in his Alpine home on the Sparrenhorn, for the purpose of seeking his advice. Reasons of weather required him to defer his ascent until this summer. He gives a particular account of the painstaking care which he took in his arrangements both for his own safety, and for that of his companion and guides. He is obliged to rely to a great extent upon the help which he gets from his ears. Mr. Campbell's practice of mountain-climbing is, it will be remembered, in strict accordance with Mr. Fawcett's advice, that the blind should, as far as possible, pursue the same diversions which they would engage in if they could see.

MISCELLANEOUS.

THE AMERICAN CENSUS.—So much of the Census of 1880 has now been completed as to permit the population statistics of the principal cities in the United States to be arrived at. The following table of figures is of great interest, as showing the present population of these cities, as well as the comparative rates of increase, which are very varying:—

	Population.	Increase per cent. since 1870.
New York	1,209,564	24
Philadelphia	842,000	24
Brooklyn	554,693	40
Chicago	477,500	60
St. Louis	375,000	21
Boston	352,000	40
Baltimore	330,000	23
Cincinnati	255,000	19
San Francisco	227,350	51
New Orleans	207,328	6
Washington	160,000	45
Cleveland	157,000	71
Buffalo	149,000	27
Newark	136,000	30
Milwaukee	130,000	92
Detroit	119,000	50
Louisville	112,000	11
Providence	104 000	52

The returns from Pittsburg and Jersey City have not yet been completed. Chicago, Cleveland, and Milwaukee stand at the head as far as relative increase goes, and betoken the success of the grain and oil-refining trades. At the same time the rate of increase of many smaller towns is very much larger than these. For instance, Minneapolis, another great milling and lumber centre, shows 244 per cent.; Atlanta (a railway centre in Georgia), 106 per cent.; Waterbury (the watchmaking city of Connecticut), 102; St. Paul, near Minneapolis, 100; and Denver, in Colorado, the astounding rate of 614 per cent. On the whole, however, it appears that the wave of increase and prosperity has fallen pretty equally on the States alike, while New York has gone so steadily a-head that the increase of her population has, in a single decade, outnumbered the total population of New Orleans and San Francisco.

FIGHT BETWEEN A THRESHER, SWORDFISH, AND WHALE.—Lord Archibald Campbell, writing on board the steamship *Peruvian*, sends the following to the *Scotsman*:—Thinking it may interest some of your readers, and hoping, moreover, to get further information on some points from some Dundee whaling expert, or some one "knowing in whales," I give subjoined details of a fight we all were witness of between the thresher, swordfish, and a whale, off Belleisle island, at five p.m., on Saturday 7th. We sailed from Quebec in the steamship *Peruvian* (Captain Smith), Saturday, September 4, bound for Liverpool. We were delayed twenty-four hours by dense fog; after passing Rimouski it, however, became clearer, and once in the "Straits" we got along well. When fairly outside Belleisle island, lat. 51.55 N., long. 54.51 W., with icebergs of no great size on either bow, and fairly in the Arctic current, temperature of water 41 degrees, having the Dominion Company's s.s. *Teutonia* on our starboard bow, going on the bridge, the first officer told me he had seen twice a large "thresher" fish leap clean out of the water not far from our bows. We kept a close watch near about where he had last seen the fish; nor had we long to wait, and for the next ten minutes to a quarter of an hour we watched a most tremendous fight between this fish and a large whale, which, evidently attacked also from below by a sword-fish, was ineffectually trying to "sound" and do all in its mighty power to get away, but there was no escape. The thresher, an enormous fish—reckoned by the first officer and head engineer at thirty feet in length—kept continually lashing the whale with its powerful tail, and, as if not satisfied that these stunning blows had "told," threw itself into the air with enormous leaps, landing on the whale with the most resounding "whacks." The sublime and the ludicrous were strangely blended in these attacks; the passengers and crew were all gathered at the bulwarks, fascinated by the gigantic fight. The whale turned in its agony almost belly uppermost, casting itself about in all directions, but there was no escape. It never got deep below the surface, which was churned by his mighty efforts into a seething mass of foam. The combatants went right in the teeth of the wind and sea then running. We saw the whale in a regular "flurry" often, and when our straining eyes last saw them they were as hard at it as ever, and it was the opinion of most on board that the whale was fast sickening. The whole of the under part of the whale was white, and I hope, as before said, some one will give me some information as to its species. From the tips of the tail to the jaw it was as if painted pure white, a leaden colour above. There were many on board who had sailed the Atlantic for upwards of thirty years, but had never seen such a fight. It took place, so to speak, close to both vessels, the fight raging between our ship and the *Teutonia*.

THE CAXTON CAFE.—Under the direction of the Executive Committee of the Coffee Public-houses National Society, a new restaurant, to be known by the above name, at 63, Fleet-street, was formally opened on Saturday last. The establishment consists of spacious, clean, and well-lighted rooms, wherein will be supplied at moderate charges the usual provisions of a café-restaurant, exclusive of alcoholic liquors. Special and much needed arrangement in this locality will be made to meet the wants of people employed in various departments of newspaper offices, by opening the house at two o'clock in the morning. At the proceedings on Saturday, Mr. Stephen Bourne, the chairman of the society, addressing a large assemblage of friends, assured them that the project was of a purely business character. While it would meet the wants of the general public, it would be particularly convenient for persons attending the New Law Courts, and for newspaper people. Mr. Newdegate, M.P., as a public man interested in the Press, spoke with satisfaction of the provision to be made under the latter head, and wished the promoters all success. Speeches were also made by Mr. Swinford Francis, Mr. Merry, Rev. Mr. Martin, Rector of St. Dunstan's-in-the-West; Mr. Knowles, Mr. Pouwark, and Mr. Samuel Hill. Visitors then "inaugurated" the rooms by accepting the invitation of the managers to take tea and coffee. Later in the evening a supper was given in celebration of the opening of the Press Club-room in the same building. The dishes were various, well cooked, and well served.

CONSUMPTION OF SPIRITS.—The half-yearly account of the consumption of spirits in this country again shows a decrease. The Inland Revenue Board report that in the first half of the year 1880 duty was paid on 13,155,864 gallons of home made spirits for home consumption as beverage only, being 224,145 gallons less than in the first half of last year. The 8,004,429 gallons taken for consumption in England show an increase of 239,148 gallons, but the 2,798,531 gallons for consumption in Scotland show a decrease of 140,531 gallons, and the 2,352,904 gallons for Ireland a decrease of 322,762 gallons. The Custom House returns give 3,905,535 as the number of proof gallons of imported spirits entered in the first half of the year 1880 for home consumption here, and this is less by 817,565 gallons than the quantity in the corresponding period of last year.

THE PROPERTY OF THE CITY COMPANIES.—The *Citizen* gives some interesting details of the value of the properties of the City Companies, from which it appears that an exhaustive examination of the rate-books of the parishes within the City shows the Guilds possess house property in the City of a gross estimated rental slightly in excess of half a million a year. Their estates in the metropolis outside the City walls are estimated to be worth full £200,000 a-year. They are also extensive landowners throughout England and Wales, and this property is estimated to be worth at least £100,000 a-year. In Ulster, under the grant of James I., when the companies participated in the plantation of that province, the seven companies that have not disposed of their estates there are known to have a rental of some £77,000 a-year. In addition to the above sources of income, they are large holders of stocks and other personal funds and property, the receipts from which are calculated at some £150,000 a-year. The grand total amounts to over one million sterling a-year. It is pointed out that although the property is worth this, it does not follow that the income of the companies comes up to that figure; they own much unproductive property, such as their halls, and what with the granting of building leases at small ground-rents, and other matters, the income of the City companies is put down at some three-quarters of a million a-year.

SIGNBOARD PAINTED BY THE LATE DAVID COX.—A singular dispute touching the ownership of the signboard of the Royal Oak Hotel, Bettws-y-Coed, was on Thursday submitted for the decision of the Bangor District Court of Bankruptcy. The sign, which is well known to most tourists in Wales, was painted by David Cox in 1847 as the signboard of the hotel. David Cox retouched it in 1849, and in 1861, at the request of many admirers of the artist, it was placed in the hall of the hotel. The late landlady having gone into liquidation, the trustees claimed to include in the effects the old signboard, for which it was stated a connoisseur had offered £1,000, and a dispute now arose whether the painting was not a fixture, and as such belonged to the lessor, Lady Willoughby D'Eresby. The Judge, after a perusal of the voluminous affidavits, decided in favour of her ladyship, directing that the costs of the application should be paid out of the debtor's estate.

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.—This excellent educational society is appealing to the home public for £1,500 for additions to the buildings of its Protestant Orphanage at Nazareth, which, under the energetic and able Christian superintendence of Miss Dickson, is sheltering so many female orphans, and training them for useful lives. The entire annual cost of supporting a girl in the Orphanage is but £10, and for this small expenditure one little one may be rescued from want, and sheltered and educated till she goes out into the world to introduce civilised habits and Christian morality into some native home. Among the other European utilities Miss Dickson will take out to her Orphanage will be a large turret-clock with a double dial, from the Cheapside manufactory of Sir John Bennett.

GLEANINGS.

"WHEN I was young," said Mrs. Scoldwell to her little girl, "I used to love my dear mamma too well to act as you do." "And did your mamma," replied Bertha, quickly, "used to be all the time telling you what she did when she was a girl?"

Sir Claudius S. Hunter, once Lord Mayor of London, was an excellent horseman, and was rather proud of displaying his horsemanship. A wag composed the following epigram on him:—

"An Emperor of Rome who was famous for whim,
A consul his horse did declare;
The City of London, to imitate him,
Of a Hunter have made a Lord Mayor."

An Ohio poet thus sings of the beginning of man:—

Oh sing a song of phosphates,
Fibrine in a line,
Four and twenty follicles
In the van of time.
When the phosphorescence
Evoluted brain,
Superstition ended,
Man began to reign.

It is said that President Hayes and his family will visit England at the end of his term of office. Mr. Hayes, who is a Wesleyan, is occasionally in the habit of delivering lay sermons, and will, it is understood, occupy the pulpits of several of the leading clergy of his denomination whilst in this country.

At a city market, the other day, a pale-faced, solemn man took off his hat, smoothed his hair, and said, "My friends, we know not how soon we may fall by the wayside. We stand here to-day—next week we may sleep with the dead. I feel that I have only a few more days to stay, and I wish some of you would lend me 15 cents so that I can get a dish of baked beans." The crowd at once moved away.—*American Paper.*

GOOD NEWS FOR PATERFAMILIAS.—An American paper states that the charterers of the *Great Eastern* have written to the Governor of Texas, stating that they are awaiting tenders from America to supply them with 20,000 head of fat cattle, suitable for the English market. The Great Eastern could make four voyages a year, and, they say, "It will be apparent to all that the shipment of 80,000 cattle a-year to England will have a great effect upon the country supplying the same."

A SUITABLE REPLY.—A certain Member of Parliament, who owned extensive estates, was spending a few days at the residence of a noble family. There were several interesting and accomplished young ladies in the family, to whom the honourable member showed every attention. Just as he was about to take leave, the nobleman's wife proceeded to consult him upon a matter which, she alleged, was causing her no little distress. "It is reported," said the Countess, "that you are to marry my daughter Lucy, and what shall we do? What shall we say about it?" "Oh," responded the considerate M.P., "just say she refused me!"

THE AMERICAN POLITICIAN.—In his speech nominating Sherman at the Convention, General Garfield, after delivering an appropriate eulogy upon that candidate, said, "Whom do you want?" Whereupon a voice in the gallery shouted, "Garfield." That unknown man called upon the General just as the future President was washing his hands to prepare for a general shake. He was a one-armed soldier, and rather seedy in his make-up. Said he, "General Garfield, I come to offer my congratulations." "Thanks, thanks," said the General; "let me see—weren't you in the forty-second Ohio——?" "No, General, that's not it. Didn't you hear that voice in the gallery when you said 'Whom do you want?' I'm the fellow that said it. I was for you first, last, and all the time." "You are a prophetic soul," said the General, "and if I come to the White House, depend upon it I sha'n't forget you." And the one-armed man left his name on a card and went away happy. In a few minutes Garfield was surrounded by his friends, and his right-hand going like a pump-handle, when a burly Teuton pressed forward and accosted him: "Guten abend, General, I dinks I have some claims on you, anyhow." "I am at your service, my good friend," said the General; "let me hear from you." "Did you hear dot man shoud oud in de gallery 'Garfield' when you say, 'Was haben Sie?'" "Ah, yes, I remember it well. Do you mean to tell me——?" "Yah, General, I vos dot man, identical same." "My friend, I shall never forget you as long as you live. Let me hear from you any time." And the man went away happy. Passing through the rotunda on his way to the carriage, the General felt a thundering slap on his back, midway between his shoulders and hips, accompanied with a familiar "Hillo, old Gar." Turning around he saw before him a very little man, with a very tall hat, and a very thick stick in his fist. "Don't remember me, eh? I'm called the boss interviewer of Chicago. I interviewed old Conk, and you, too, and——." "Ah, yes. Well, good-day, good-day." "Hold on, old fellow," said the little chap; "I want to have just a word with you on my own hook. Didn't you hear that fellow up in the gallery when you made your Sherman speech shout 'Garfield'?" "I did, I did. Do you mean to say——" "Guess I fixed you that time, old man. I knew it was bound to go that way. Now, I consider I am the man who saved the Republican party." "My dear, good little fellow," said Garfield, "you deserve the thanks of the nation. I shall give you a new club. Come down and see me in Ohio, and I'll tell you all about the next Cabinet. Perhaps you'll be in it." And the little man went away happy. Just as the General was boarding the train, a bottle-nosed politician from the seventh ward plucked him by the coat-tail and shrieked, "General, General, one word—only one word." "What is it, my man?" "Do you remember when you made your speech in the Convention nominating Sherman, that a man in the gallery shouted 'Garfield'?" The General is not a profane man. He was once a minister of the Gospel, but he was also at one time of his life a canal boatman. Early habits of thought and expression are never completely eradicated, and the future occupant of the White House startled some of his friends in the car, as he threw himself into a seat and exclaimed, "Hang that man in the gallery."—*American Paper.*

OYSTERS.—Mr. Frank Buckland, in one of his charming essays on this subject in the *Daily News*, remarks that oysters should never be served on the flat shell but always on the round shell, with the natural liquor left in the hollow. This liquor is not sea water, but contains much of the same chemical ingredients as the oyster itself. This hitherto for the most part we have allowed those who open oysters for us to throw away as useless. He replies to the inquiry, Why are oysters so dear? "My answer is two-fold. Firstly, because the 'fall of spat' of late years has been much below the average of the fall in years gone by; and, secondly, because the demand for these high-classed goods is much greater now than ever it has been. In fact, the consumption and demand for oysters has been and continues to be, greater than the natural supply."

HOW KNIGHTS ARE MADE.—In a recent volume, Sir Stephen Lakeman gives the following account of his knighting:—"After a few words had passed, a cushion was brought and laid before me, and then another on which there was a heavy-looking sword. Some one behind me whispered that I was to kneel—an operation by no means agreeable to a man before company. This I somewhat awkwardly did, and so remained, with my face bent towards Her Majesty's feet, expecting every moment to feel the weight of the sword on my shoulders to indicate that the ceremony had begun, but nothing came. There was a dead silence. So I looked up and saw the Queen holding up the sword and directing an inquiring glance at some one behind my back. Whoever that person was he was a long time in answering. It was the Earl of Aberdeen. It was evident to me that Her Majesty could not hold the sword over my head much longer. I asked what was wanted. 'Your Christian name,' Her Majesty said. 'Stephen,' I replied; and down came the sword, missing the shoulder and striking the cushion.' The ceremony, however, was complete without that, for Her Majesty immediately said, 'Arise, Sir Stephen,' and held out her hand for me to kiss. I did kiss it, and felt in doing so that she had not many in her wide realm who would serve her more devotedly than I if necessity required it. The cushions were removed, the Queen graciously smiled to all around, and left the room, and we retired together through the long corridor before mentioned. I was standing near the entrance to the castle door while the Earl of Clarendon was lighting a cigar, when the Duke of Newcastle rejoined us and said, 'Allow me to congratulate you as Sir Stephen Lakeman, and as to having your head still on. I thought at one time Her Majesty was going to cut it off.'"

VEGETABLE AND ANIMAL DIET COMPARED.—The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force, provided that he selects vegetables which contain all the essential elements named. But he must for this purpose consume the best cereals—wheat or oats; or the legumes—beans, peas, or lentils; or he must swallow and digest a large weight of vegetable matter of less nutritive value, and, therefore, at least containing one element in large excess in order to obtain all the elements he needs. Thus the Irishman requires for his support ten to eleven pounds of potatoes daily, which contain chiefly starch—of which, therefore, he consumes a superfluous quantity—very little nitrogen, and scarcely any fat; hence he obtains when he can some buttermilk or bacon, or a herring, to supply the deficiency. The Highlander living mainly on oatmeal requires a much smaller weight, since this grain contains not only starch, but much nitrogen, and a fair amount of fat, although not quite sufficient for his purpose, which is usually supplied by adding milk or a little bacon to his diet. On the other hand, the man who lives chiefly or largely on flesh and eggs, as well as bread, obtains precisely the same principles, but served in a concentrated form, and a weight of about two or three pounds of such food is a full equivalent to the Irishman's ten or eleven pounds of potatoes and extras.—*Food and Feeding, by Sir Henry Thompson.*

THE ALLEGED APPARITIONS AT LLANTHONY.

ON this subject, which is adverted to in a leading article elsewhere, the *Spiritualist* of Saturday gives an account of a visit paid to the Abbey. "Sister Janet" gave a description of what she saw. "She said that she had not believed the report of the boys, but supposed it to have been a mistake or a jest. Subsequently she saw the bush gloriously luminous; a Veiled Lady, whom she supposed to be the Blessed Virgin, came from it, and glided some yards towards her, nearly half-way from the hedge, then vanished instantly. The figure was a small one, about four feet high; she saw it for about two minutes. The light from it was so strong that it was reflected from the surface of her boots, where they were polished, and she could see the mud upon them by it. Four persons had seen the apparition at the same time. The latter facts tend to show its objective nature, and that it was materialised. Under mesmeric or spiritual influence several persons sometimes see that which another person present cannot see by normal eyesight, but I do not know that reflection of light from a polished surface can be included in this category. On my way yesterday afternoon, from the monastery to Llanthony Abbey, I met Father Ignatius driving in the opposite direction. Special prayers had been offered during the day that he might see the apparition that night—prayers which I am afraid have not yet been granted, since concentration of mind upon a desired result is well known to be, by the action of some unexplained mesmeric law, an impediment to the materialisation of spirits. I left Llanthony Monastery deeply impressed with the kindness and sincerity of its inmates, and satisfied as to the trustworthiness of the descriptions of the apparition. The place is favoured with some other-world manifestations of a somewhat similar order to those witnessed at Knock and Lourdes."

Commenting upon the alleged apparitions, the *Daily News* has the following:—"The case of the German miracles a year or two ago was at the beginning far stronger than this Welsh instance, and yet it broke down completely at the first touch of judicial investigation. The really curious thing about the present instance is the attempt made by persons who certainly do not sympathise with the religious views of Father Ignatius and his followers to utilise his miracles for their own purposes. We have already hinted that the notion is not a bad one. We have no suspicion that Sister Janet put on shining apparel and forced herself through a quickset hedge, as many a valiant medium would have done in order to justify her vision. At any rate, if she did so, she is not likely to do so again so as to be caught. Now, the spirits who unecclesiastically manifest themselves are but too apt to commit similar acts of indiscretion, and to be caught in the commission thereof. An alliance with Llanthony Abbey spirits would therefore be of considerable use to the believers in Miss Catherine King and her followers, who have proved the truth of the text that there is no knowledge or wisdom in the grave, by making such excellently foolish utterances. The alliance, it is true, can only be cemented at the price of accepting exorcism and of confessing that the King family, and others of the same class, are emissaries of the evil one."

LONDON BAPTIST ASSOCIATION.

ON Tuesday evening a Conference of Pastors, Delegates, Deacons, and Elders of the Metropolitan Churches was held at the Metropolitan Tabernacle, at which there was a large and representative attendance. After tea, the Rev. W. Brock presided, and read a letter from Mr. Spurgeon, thus:—"Dear Brethren,—May you commune together in the presence and power of God. May real good come of your gatherings. They are very important. Looking at them in the light of eternity, I pray that every word spoken may glorify God.—Your crippled brother, C. H. SPURGEON." A suitable response, by telegraph, was resolved upon. After special prayer for Mr. Spurgeon, the Conference opened by a paper from the President, upon "Deacons and Elders: their Spiritual Functions and Opportunities." He urged the necessity for preventing the secularising of deacon's meetings, and thought it was well when they became regular cabinet councils on the spiritual condition of the congregation. Deacons should not get to be regarded mainly as benevolent birds of prey always pluming their wings for some fresh descent upon the pockets of the people, though that view might be held with moderation. Mr. W. Olney described the value of the institution of the elders' office at the Tabernacle. There are ten deacons, and thirty-five to forty elders, most of the deacons were elders also. The Rev. J. P. Chown explained that at Bloomsbury Chapel they had eight deacons and seven elders. Mr. James Benham bore testimony to the usefulness of the latter. The Rev. J. Clifford had twenty-three deacons and elders who were all elected for life and worked together in controlling the church. Mr. Fastly, of Maze-pond Chapel, believed their practice of having deacons only to be Scriptural. The Rev. Dr. Landels was astonished that the Scripturalness of the elder's office should be questioned. At Regent's-park they were, officially, upon the same footing as the pastor, and deacons or servants in temporal matters were elected occasionally as required. The Rev. E. Maclean thought Mr. Clifford's practice a step in the right direction, and believed they must, after that, have a presbytery in the Presbyterian sense of the word. The Rev. E. H. Brown, Twickenham, J. A. Brown, Bermondsey, and D. Jones, B.A., Brixton, also spoke. The Rev. T. V. Tymms considered a rose would smell as sweet called by any other name, though he did not believe it Scriptural to put deacons over elders. The conference was practical and interesting.

News of the Free Churches.

CONGREGATIONAL.

— A bazaar held at Prees in aid of the Manse Building Fund realised £125.

— Mr. Thomas Hopper has presented a manse for the use of the pastor of the church at Morpeth, the Rev. E. Aston.

— Rev. Henry Harries, M.A., late of Hope Chapel, Clifton, has been recognised as the minister of Hanover Chapel, Stockport.

— Mr. D. R. Hall, of the Nottingham Theological Institute, has accepted the pastorate of the church at Wymondham, Leicestershire.

— The Rev. John Crofts, of Whittington Moor, Chesterfield, has accepted a cordial invitation to the pastorate of the church at Houley, near Huddersfield.

— Ordination services have just taken place at St. Ives, Cornwall, in connection with the settlement of the Rev. W. Clayton Fuidge as pastor of the church there.

— After being closed for alterations, Queen's terrace Church, Middlesbrough, was reopened on Sunday, when sermons were preached by the pastor, the Rev. J. P. Jones.

— At a meeting in celebration of the second anniversary of the settlement of the Rev. H. W. Parsons at Ottery, it was reported that 48 members had been added during the year.

— The Rev. James Hardyman, of Pembridge, Herefordshire, has accepted a unanimous invitation to take the charge of the church worshipping in the Old Town Chapel, Wotton-under-Edge.

— The Rev. J. Colville, of Holmfirth, Yorkshire, having been granted twelve months' leave of absence owing to the state of his health, left Liverpool on Saturday for a lengthened sea voyage.

— The church at Smallbridge has been reopened after renovation. Sermons were preached by the Rev. R. W. Thompson, of Liverpool, and the Rev. Professor Barker. The collections amounted to £77.

— The opening meeting of the new session of the Bristol Congregational Institute was held on Thursday. Mr. S. Wills presided, and the Rev. W. H. Jellie read a paper on "Accuracy in Scriptural Quotations."

— Mr. A. A. Stephens, who has conducted the Young Men's Class in connection with Trinity Church, Peterborough, on removing from the neighbourhood, has been presented with a testimonial by the members.

— The members of the Bible-class in connection with the Ross Congregational Church at the opening meeting of the Session on the 14th inst. presented the Rev. Thomas R. Donaldson, the president, with an illuminated address.

— On Sunday Dr. Parker, who has just returned from a visit to the United States, entered upon the twelfth year of his ministry in the City of London. The sermon preached by Dr. Parker in the forenoon appears in this week's *Christian World Pulpit*.

— The Rev. A. J. Crighton, pastor of the church at Godalming, having been recently married, was presented upon his return home with a handsome library table in oak, bearing a suitable inscription. The gift was subscribed for by members of his congregation and Sunday-schools.

— Interesting services in connection with the re-opening of the church at Daventry, of which the Rev. C. L. Allen is pastor, have just been brought to a close. The building has been thoroughly restored and renovated. Mr. E. R. Hewitt, of Hilldrop-crescent, London, was the architect.

— The first anniversary of the church at Olton, a suburb of Birmingham, has just been celebrated. Prior to 1878 the only means of grace afforded to the residents in the locality was a cottage meeting. At the annual meeting on Monday, presided over by the Rev. H. Rudge, it was reported that the income for the year had been £680.

— At Harley-street Chapel, Bow, on the 15th inst., Mr. James Howlett was presented, upon his retirement from office, with a handsome morocco easy-chair, bearing a silver plate and inscription, as a mark of appreciation upon the part of the members of the church and congregation, of his faithful services as deacon for nearly 20 years.

— The foundation-stone of new schoolrooms was laid on the 14th inst. at Newton Abbott, by Mr. G Edmonstone, of Torquay. The Revs. C. Wilson M.A., G. B. Johnson, R. Hall, B.A. (Baptist), and J. Sellicks (pastor) took part in the proceedings. The contributions amounted to £125. The cost will be about £1,500, towards which £635 has been given or promised.

— At Highbury Chapel, Bristol, where the Rev. Arnold Thomas (son of the late pastor, the revered David Thomas) ministers, the collections last Sunday in aid of the Bristol Auxiliary to the London Missionary Society amounted to £338. This is the largest sum which has yet been collected at this place of worship in aid of these missions, although the amounts have for years been very heavy.

— A children's *soiree* was held at Atherstone on the 15th inst., in the schoolroom belonging to the church, of which the Rev. W. Paton is pastor. There was a large gathering of children and visitors. The children's weekly services in connection with this place of worship are very promising. The evening was spent in addresses, singing, and an exhibition of dissolving views. Fruit was freely distributed amongst all present.

— The Temperance Society in connection with Stockwell Congregational Church commenced its winter work at the Mission Hall, Stockwell-green, on the 15th inst. The meeting, which was of a most enthusiastic character, was presided over by Silas Tucker, Esq., and was addressed by the Rev. W. Nye evangelist to the mission), Mr. S. Lewis (of East London), Mr. James Sainsbury, and others. At the conclusion of the meeting over 40 pledges were taken.

— On the 15th inst. a lecture was delivered in the church at Bridlington Quay church by Mr. Aziz Ahmad, a native of Lucknow, India, to a large and appreciative audience. The pastor (Rev. M. E. Smit) introduced the lecturer as a missionary student of the Presbyterian Church of England, who was supporting himself by lecturing, and pleaded his claim, and the claims of India generally, to the practical sympathy of British Christians. Mr. Ahmad was warmly received.

— The jubilee of the church at Hadnall, Shropshire, was celebrated on the 16th inst. After a sermon by the Rev. R. W. Lloyd, of Chester, a public meeting was held, under the presidency of the Rev. D. D. Evans, of Bridgnorth. Addresses were delivered by the Revs. G. Kettle and T. Townsend, of Shrewsbury, and the Rev. J. Griffiths, of Houlston. A brief sketch of the history of the church was given by the pastor, the Rev. J. Crewe. All the services were well attended, and were of a very interesting character.

— On the 15th inst., after the evening service at Wardour-street Chapel, Soho, a testimonial was presented to the Rev. James S. T. W. Smith, as a mark of the congregation's esteem on his leaving to take the pastoral oversight of Union Church, Parish-street, Horsleydown, S.E. Union Chapel, having been closed for cleaning and repairs, was reopened last Sunday. The Rev. Wm. Telfer, of Kennington, preached in the morning, and the Rev. James S. T. W. Smith, the pastor, in the evening. Liberal collections were taken in aid of the repairs fund.

— The Newcastle District Churches held their autumnal meeting at Horsley-on-Tyne on Monday. The church here owes its origin to one of the ejected ministers, and dates from 1662, being the oldest church in the Durham and Northumberland Association. At the afternoon meeting, presided over by D. H. Goddard, Esq., the Rev. F. J. Powicke, of Alnwick, read a paper on "The Church and Sabbath Observance," followed by a discussion. The subject of a confidential committee was considered, but there was a decided majority against it. A resolution in favour of special missions met with a better fate, and was all but unanimously carried. A public meeting was held in the evening.

— On Monday and Tuesday of last week the second Floral and Industrial Exhibition was held in connection with the Dudley-street Sunday-school, Kidderminster, of which the Rev. Alfred Flower is pastor. The exhibition was divided into three sections, occupying three rooms—viz., 1. The Floral and Industrial Department, in which plants grown by children and others, as well as specimens of boys' and girls' work, were exhibited. 2. The Machinery Department, in which there were several model engines, a spinning-frame, and other things, all *in motion*, besides a variety of curiosities and scientific instruments shown. 3. The Working Bee Department, in which there was exhibited a hive and specimens of bee furniture. The exhibition was visited by a large number of persons, and proved a great success.

— On Monday afternoon thirty-two memorial-stones and bricks were laid in the walls of the new church buildings now being erected in Oxford for the congregation assembling in the Cowley-road Chapel, by teachers and scholars of the Sunday-school and friends of the congregation. The Rev. T. Pinnock, Primitive Methodist minister, on behalf of his Methodist friends of the Oxford Circuit, laid a memorial-stone and placed upon it a cheque expressive of the sympathy and brotherhood which existed between the pastors and peoples of the Congregational and Methodist churches in their efforts to promote the welfare of the people of the city and neighbourhood. The new class rooms will be formally opened on October 3rd and 4th. The Rev. Robert Tuck, B.A., of Bromley, and others, will take part in the opening services. The handsome new church will not be finished until the close of the year.

— On Friday, the 17th inst., the Rev. Wesley Kelly, a student of Nottingham, was ordained to the pastorate of the Congregational church at Straide, co. Antrim, as successor to the Rev. James Baine, who through age and infirmity was lately obliged to resign the active duties of the ministry after a devoted and successful service of forty-four years. The following ministers took part in the ceremony:- Rev. R. Partner, Belfast, who presided; Rev. A. M. Morrison, Belfast, who explained and defended Congregational Church principles; Rev. R. Auchterlonie, Edinburgh; Rev. W. Cuthbertson, B.A., London; Rev. John White, Belfast, and Rev. W. W. Jubb, secretary of the Irish Evangelical Society. In the evening a successful *soiree* was held, when addresses were delivered by Revs. W. W. Jubb, W. Cuthbertson, B.A., S. Robertson, Methodist, and James Orr, Larne. The newly-ordained minister presided. Mr. Kelly enters on his work at Straide with the best wishes of a large circle of friends. He is a young man of ability and promise; and high hopes are entertained of his success.

BAPTIST.

— A new chapel is in progress at Sandhurst.

— The Rev. J. Charter, late of Brough, has accepted a call to the church at Middleton in Teesdale.

— The Denbighshire, Flintshire, and Merioneth-shire Association, has just held its half-yearly meetings at Festiniog.

— The Metropolitan Tabernacle Evangelists' Association held its annual meeting on Friday evening last, Mr. Murrell presiding.

— Union Chapel, Shirley, Hants, was last week re-opened after considerable alterations and renovation. The Rev. Dr. Todd preached.

— The Rev. W. Sobey, of Helston, conducted on Monday a Nonconformist funeral in the parish churchyard under the new Burials Bill.

— The Rev. R. Herries, after a pastorate of nearly four years at Consett, has accepted a call to the pastorate of the church in North Shields.

— The death is announced of the Rev. Benjamin Davis, who for some time past has laboured as pastor of the church at Beech Hill, near Reading.

— Rev. E. Lauderdale has received a generous donation of £50 from the Rev. C. H. Spurgeon towards the Baptist Tabernacle Building Fund, Great Grimsby.

— The annual services of the Exeter Auxiliary of the Missionary Society were last week held at South-street Chapel. The Rev. H. Pestoriji preached special sermons.

— On Wednesday evening last Archibald G. Brown preached at Twickenham on behalf of his Orphan Home. The friends generously contributed the sum of nine guineas.

— A number of gatherings, under the auspices of the Baptist Temperance Association, have been arranged for next month in connection with the Union Session, in the metropolis.

— At one of the large music halls of Birmingham, a series of Evangelistic services, specially in the interest of working people, is about to be commenced by the Rev. J. J. Knight, of Circus Chapel.

— On Sunday last the Rev. Francis Tucker, of Camden-road, London, preached special sermons at Hastings in connection with the seventeenth anniversary of the Rev. W. Barker's ministry in the town.

— The Rev. T. Wilson, of the Pastors' College, has commenced a series of services in the Circus, Darlington. Two thousand persons were present last Sunday. The collection was for widows at Seaham Colliery.

— Special services in celebration of the sixty-sixth anniversary of the schools associated with Zion Chapel, Birmingham, were held on Sunday last, the Revs. A. O'Neill and A. F. Barfield were the preachers.

— Mr. J. H. E. Fisher, as Secretary of the Young Men's Bible Class associated with the Bunyan Meeting Sunday-chool, last week received a handsome despatch box as a testimony of the appreciation in which his past services have been held.

— On Thursday evening last, at a social meeting connected with the church at Whitchurch, Hants, the Rev. R. Smithers, pastor, on returning from his wedding tour, received a number of presentations, including a cheque for £10, as tokens of esteem.

— At Myrtle-street Chapel, Liverpool, last week a meeting connected with the Sunday-schools of the district was held, when the Rev. Charles Garrett presided, and distributed a number of prizes to the successful scholars in a recent Scripture examination.

— The Rev. W. Wood preached his farewell sermon at Bethel Chapel, Bradford, on Sunday evening last, having resigned the pastorate. It is stated that efforts are being made to secure his services in another part of the town, and for the erection of a new chapel.

— A meeting to recognise the Rev. James Seager as minister of the church meeting in Great George-street Chapel, Salford, was held on Monday evening, September 13. Addresses were delivered by the Revs. Dr. Green, Prof. Craig, M.A., Henry Wright, and J. Reid, M.A.

— The Rev. E. Bombay Edwards, who for eight years was a resident missionary in India, during which time he founded the self-sustaining mission in Bombay, on Tuesday last, at Whitchurch, described in a special address, the races, religions, languages, and customs of the Hindostani.

— At Egendi Chapel, Carnarvon, last week, the Rev. O. Davies presided at a meeting upon the burials question. I was decided to take immediate advantage of the tBill recently passed, and a copy of its most important clauses was to be sent to each Nonconformist minister in the neighbourhood.

— Some 900 applications have been made for hospitality by pastors and delegates proposing a visit to London at the forthcoming autumnal gatherings. Several railway companies, notably the Midland, under the direction of Mr. Thomas Cook, have arranged special excursions during the first week in October for the delegates.

— Mr. Spurgeon is, we understand, slowly progressing to convalescence. He is much better than he was last week. He is himself hoping that the present attack may be the "clearing of his system" of the cause, and thinks his usual winter absence, from England may be averted. Though as to this, nothing has yet been settled.

— The Rev. W. Bailey, who was well-known in connection with the General Baptist Mission at Orissa died on the 8th inst., at Leicester. For a quarter of a century he laboured in India, and only when health compelled him did he return home. He had only recently been voted a life annuity by the society with which he was so long associated.

— On Thursday last week the memorial-stone of a new schoolroom was laid by Mr. E. Walker, of Leytonstone, in connection with the church at Stratford, Essex. The estimated cost of the land and new premises is £1,575. The sum of £101 was laid upon the stone. The Revs. R. Thompson, W. H. Hooper, J. Lynn, and others, took part in the proceedings.

— We regret to record the death of the Rev. C. Hill, of Stirling-street Church, Galashiels, which took place on Sunday last week at Saltcoats, somewhat suddenly. At Mr. Spurgeon's request (in whose College Mr. Hill was trained) a public testimonial is being raised for the widow and family, and Messrs. Smith and Fullerton have conducted a special Song Service in aid of the project.

— Queen's-park Church, Glasgow, which was established two years since, last week celebrated its formation by special services. The Rev. Fergus Ferguson, of the U. P. Church, the Rev. John Murray (pastor), and the Rev. Dr. Culross preached; and at a meeting on Tuesday evening, it was reported that there is now a membership of 91, and that financially the church is self-sustaining.

— At a meeting of teachers and friends of the Memorial School at Thornton Heath, connected with the Church at West Croydon, under the pastorate of the Rev. James A. Spurgeon, held on Wednesday last, Mr. W. Denman, on retiring from the office of superintendent, was presented with a number of useful volumes, as a testimony of the appreciation in which his services have been held.

— The anniversary of the Sunday-schools connected with Turret-green Chapel, Ipswich, were held on Sunday last, when the Rev. W. Emery, the pastor, preached in the morning and evening, and in the afternoon addressed the children on the "Day of Small Things." The scholars during the year have contributed £7 s. to the Baptist Missionary Society The collections amounted to about £16.

— A tea and public meeting was held in the lecture hall of the Metropolitan Tabernacle on Friday evening in connection with the Evangelists' Association. Mr. Spurgeon being unable to be present, the chair was occupied by Mr. Murrell. The report stated that there were ten stations supplied by the Association. Week-day and Sunday services, to the number of 2,583, have been conducted.

— The Rev. D. J. East, principal of Calabar College, with his wife and daughter, sailed from Southampton by the steamship *Don* a day or two since, on their return to Jamaica. Mr. East has, we believe, left England earlier than he originally intended, in consequence of the recent distressing tidings from the Colony; and will report to the Missionary Society upon the actual state of things, immediately on his arrival.

— The Rev. Hormazdji Pestoriji, who is one of the missionaries to be valedicted at the forthcoming Autumnal Session of the Baptist Union, was formerly a Parsee, and comes from Bombay. He held professorships in Oriental languages in King's and University Colleges, London, for a few years, but he has spent most of his life in India as a preacher of the Gospel. He intends returning to his native country during next month.

— Farewell sermons were preached at Arthur-street Chapel, King's-cross-road, London, morning and evening, on Sunday, 19th inst., by the late pastor, Rev. H. E. Stone, who has accepted the pastorate of the Tabernacle at Nottingham (late Exeter Hall). The building in the evening was filled to overflowing. A farewell tea was held on Monday, followed by a public meeting, which was addressed by the deacons and other friends.

— The good people of Swansea (of all denominations) intend to purchase an annuity for the Rev. John Thomas, late of Fabian's Bay, now of Fleet-street Chapel, Swansea, in recognition of his self-denying services as an evangelist in the town and neighbourhood (for the last twelve years) in addition to his regular work as a minister. Alderman Ford, Woodlands, is the treasurer, and Joseph Hall, Grosvenor House, Swansea, the secretary.

— At Torquay on Thursday last, the annual meeting connected with the district auxiliary of the Foreign Missionary Society, was held in Upton Vale Chapel, Mr. G. Edmondstone, presiding. The Rev. J. Myers, of London, Rev. G. Rouse, of Calcutta, and the Rev. H. Pestoriji, attended as a deputation. From the report submitted by the Rev. Evan Edwards, it appears that the total contributions of the local branch have amounted during the year to £296, including £100 to the Italian Mission.

— On Wednesday last week, ordination services connected with the settlement of the Rev. G. M. Coker, at Zion Chapel, Bramley, from which the Rev. A. Ashworth seceded about two years since, and formed a new church. Since that time there has been no pastor, though the number of members now reaches 146. The Rev. E. Parker, of Manchester, delivered the charge to the new minister, and the Rev. J. Macmaster that to the church. At the evening meeting Alderman Watson presided, and several ministers and gentlemen delivered addresses.

— We understand that from information which has reached the Missionary Society, damage to the extent of over £10,000 has been done to chapel and mission house buildings by the recent cyclone in Jamaica; and that, with a view to meet the pressing exigencies of the case, the committee of the society have determined to issue a special appeal to all the churches in the denomination, asking for a collection to be remitted without delay. It has also been resolved to memorialise the Colonial Office, to ascertain if the Government will take any action to avert the threatened famine, consequent upon the wholesale destruction of the crops in Jamaica, upon the sale of which the inhabitants depended for their livelihood during the next twelve months. Lord Kimberley has already been appealed to upon the subject.

— In consequence of prolonged ill-health the Rev. W. Walters, of Christ Church, Aston Park, Birmingham, is constrained to retire from ministerial work. He preaches his last sermons at Christ Church on Sunday next, September 26, and thus closes the ninth year of his present pastorate and the thirty-third of his public ministry. Although latterly Mr. Walter's affliction has interfered with his labours in Birmingham, yet they have been attended by much blessing. Large congregations have heard the Gospel; the Sunday-schools and other institutions have been maintained in vigour; many persons have been added to the church; and a debt of £3,000, which was on the chapel when he began his pastorate, has been entirely paid off. Mr. Walters carries away with him from Birmingham the love and best wishes of numerous friends, and though not able to discharge the duties of pastor it is hoped that by occasional preaching and by his pen he may still be useful for many years.

PRESBYTERIAN.

— Steps are being taken to secure the erection of a Gilfillan Memorial Church at Dundee.

— A special meeting of this Presbytery was held on the 16th inst. in St. George's Church, Stockton, for the purpose of moderating in and sustaining a call to the vacant pastorate. The Rev. W. T. Linn presided. The Rev. Thomas Howell, of Victoria Docks, London, was unanimously chosen, and the call was numerously signed. It was resolved to sustain it, and the Rev. W. T. Linn, was appointed Commissioner to the Presbytery of London, along with two commissioners from the congregation.

— Rev. John Duncan, D.D., minister of the important parish of Scoonie, Fifeshire, died on Saturday at the comparatively early age of 54.

— Rev. M. McGeoch, of Eastwood, has accepted a call from the High Church, Kilmarnock.—Innerleithen Free Church congregation have called the Rev. George Henderson, of Aberdeen.

— Rev. W. J. Millar, of Edinburgh, has been ordained at Tillicoultry.—Mr. Neil McKay has been ordained at Ochiltree.—Rev. H. J. Watherspoon has been ordained to the new charge at Burnbank.

— Rev. William Fiskin, of Stamfordham, a village in Northumberland, has been presented with a purse of gold, subscribed by a number of friends as a mark of their esteem for him. The presentation was made by the vicar.

— On Monday evening the Rev. Alex. Jeffrey read a paper before the Regent-square Young Men's Society on "Some Features of the Nineteenth Century." The lecture was well received, and an animated discussion followed.

— The sittings of that long-looked-for gathering, the Presbyterian Council, are taking place this week in Philadelphia, commencing yesterday with a reception of the delegates who during the past few weeks have been journeying toward the City of Brotherly Love from every quarter of the globe. The meetings will excite considerable interest throughout the United States, and the International Assembly promises to be even more successful than the first muster of the kind held three years since in Edinburgh could claim to be.

— The Synod of the Waldensian Church—that venerable Church of the Valleys—met at La Tour on the 6th inst. About 80 members were present, and the Synod was constituted by Divine worship conducted in the French language, the opening sermon being preached by Pastor Gay, of Pramustin. On the second day of meeting the President presented to the Assembly the Rev. Dr. Stewart, of Leghorn, as deputy from the Free Church of Scotland, and Mr. Boulnois as deputy from the Presbyterian Church of England. The commission held by Dr. Stewart expressed the unchanging confidence of the Free Church of Scotland in her sister Church of the Valleys, as a Church faithful to the Word of God, pure in doctrine, and devoted to the extension of the kingdom of our Lord in Italy. The work of the Synod is conducted in a thoroughly practical way. Great part of its time is given to the reading and considering of reports from the individual parishes and stations of the Church, in which a careful review is taken, not only of statistics, but of spiritual life and progress. The hearts of Presbyterians will always respond sympathetically to the grand old Church, whose history of suffering and service bears so close an analogy to that of the Free Presbyterian Scottish Churches.

— At a meeting of the Covenanting Commemoration Committee held in Glasgow on Friday, the Rev. Dr. Moir Porteous submitted a report, which showed that upwards of 100 special meetings, many of them in the open air, had been held during the summer, and that 14,000 statements, 10,000 tracts, and 12,000 pamphlets had been specially prepared and circulated.

— Anniversary services have just been held by the Cleator Moor Church, Cumberland. The Rev. A. D. Campbell, Lockerbie, was the preacher.

— The Presbytery of Carlisle met on Tuesday. There was an earnest discussion on the state of the Sustentation Fund, and it is expected there will be a substantial increase in the amount sent up to the central fund before the close of the year. The Remit from the Synod's Evangelisation Committee will be discussed at the next regular meeting. The Presbytery placed on record their sense of the loss sustained by the Church by the death of Mr. James Watson' late Synod treasurer. Mr. Boyd was appointed to moderate in a call to the Haltwhistle Church. A large amount of routine business was transacted.

— Rev. Edward Joyce, who was admitted to the Church by the late Synod, has been elected to the pastorate of Haltwhistle Church.

— Mr. Mole, a licentiate of the London College and Presbytery, has commenced a three months' location at Killingworth, Newcastle.

WESLEYAN.

— The financial District Meetings have been held in most of the districts. The reports presented were generally encouraging.

— At the Plymouth District Meeting it was recommended that a new schoolroom be erected in the Launceston Circuit. The chapel at St. Germain's, Cathington Circuit, is to be enlarged. Collections are to be made in the various chapels in connection with the Thanksgiving Fund, so that those persons who have not yet contributed may have an opportunity of doing so.

— Beeches-road Chapel, West Bromwich, has been renovated and greatly improved, at a cost of about £500, including the introduction of two stained-glass windows. The reopening sermons were preached by Dr. Melson, of Birmingham, and the collections realised £104.

— At Belmont Chapel, Birmingham, a meeting was recently held, at which a hearty reception was accorded to the Rev. E. S. Banham, newly-appointed to the circuit. The Rev. Thos. Haslam (superintendent) presided, and addresses were given by Messrs. G. H. Stephenson, J. A. Mountford, and others.

— At Cliddesden, in the Basingstoke Circuit, a new chapel has been opened. The first sermon was preached by the Rev. Dr. Gervase Smith. At the public meeting held in the evening, Mr. T. W. Pocock, J.P., of Virginia Water, presided, and addresses were given by the Rev. H. O. Rattenbury, Rev. H. Barron (Congregational), and the Rev. G. W. Olver, B.A.

— At Horton Gower Circuit, a successful harvest thanksgiving service has been held. The Rev T. D. Anderson, B.A., preached in the afternoon, and at the public meeting Mr. S. Bevan presided.

— In the Dover Circuit some excellent work has just been accomplished in the way of chapel renovation and improvement. The Suargate-street Chapel has been greatly improved, and reopening sermons have been preached by the Rev. Dr. Osborn, E. Martin, T. M. Thorp, and others. The accommodation at Buckland Chapel is being enlarged by the erection of side galleries. At Alkham a chapel is being erected, at a cost of about £450. The site was given by Mr. Clout, late of Folkestone, and memorial-stones were laid by Mrs. G. R. Killick, Mrs. J. J. Smith, Mr. J. Holden, J.P. (Mayor of Folkestone), and Mr. H. W. Pope (for Mr. G. Flashman).

— The reopening services, after alterations and improvements, of the spacious Wesley Chapel, Lincoln, have been held. The Rev. J. Bond, of London, preached two sermons on the Sunday, and lectured on "Cromwell and the Puritans" on the Monday, Mr. Sheriff Waterhouse presiding. The congregations were large, and the collections realised £110.

— A number of chapels and missionary properties were destroyed or damaged by the recent fearful hurricane in Jamaica, and a special appeal is to be made in order to help the agents of the society and to restore the buildings.

— At the Newcastle-on-Tyne District Meeting, Mr. W. D. Stephens, Sheriff of Newcastle, presented the report of the District Sustentation Fund, of which he is treasurer. The sum of £12,338 has been contributed to the Thanksgiving Fund by friends in this district. A resolution was passed, commending to the Wesleyan churches of the district the movement for affording relief to sufferers by the recent dreadful accident at Seaham Colliery.

BUNYAN'S CHURCH AT ELSTOW.

As the many pilgrims who come from all parts of the world to the shrine of Bunyan are aware, the fine old Norman and Early English Church has long been in a state of dangerous dilapidation. At last, partly through the liberality of Mr. Whitbread, M.P., who is lord of the manor, its restoration has been begun. The roof has been taken off, and portions of the great walls removed, discovering many features of special interest to archæologists. The characteristics of the quaint old edifice are being strictly preserved, and the work has been under the eye of the Society for the Preservation of Ancient Monuments. The myriads of Bunyan's admirers who have vainly sought after *souvenirs* of their hero have now reason to rejoice. A large portion of the oaken beams and woodwork—the latest of which dates from 1530—is unfit for replacement owing to the decay of parts, and as so many visitors have asked leave to carry away fragments with them, it has been happily resolved upon by the authorities—Rev. James Copner, B.A., the vicar, and Turner A. Macan, Esq., master of the Oakley Hunt, churchwarden, to use the solid old oak for binding a new "Elstow" edition of the "Pilgrim's Progress," which is being prepared by the publishers, Messrs. John Walker and Co., London, the profits on this method of utilising the Elstow oak going to the Restoration Fund, which needs enlarging. Bunyan was converted by a sermon preached in the old pulpit, which, with his pew, is to be preserved. The wood will make a handsome book side, and, to guard against imposition, a *fac simile* voucher of genuineness, written by the Vicar and churchwarden, will be enclosed in each volume. The publishers are taking pains to make this "the" edition of the "Pilgrim," for which an eminent artist has designed page illustrations, and a new memoir of Bunyan, containing the results of the latest criticisms and investigations, with local views of interest, will complete a most interesting production.

ENGLISH PEASANT LIFE. — Mr. Francis George Heath's forthcoming volume—"Peasant Life in the West of England"—will be published very shortly by Messrs. Sampson Low, Marston, and Co. The work is designed to furnish something like a life history of the peasant labourer of the Western districts of England during the last half century.

We referred recently to the resignation by Mr. George St. Clair of his ministry at the Church of the Saviour, Birmingham. It appears that this circumstance gave great pain to many of the seatholders, and the matter has been taken up by them in a resolute manner. By "a decisive majority," it was ascertained from a poll of the seatholders that the recent difficulties of the congregation are not charged to Mr. St. Clair's account, and that he is wished to withdraw his resignation. Mr. St. Clair has written to the seatholders complying with their request. He finds an explanation of their difficulties in the shock which was occasioned by the death of "the beloved founder" of the church, and in the depression of trade; but draws encouragement from the revival of trade, and from the increasing number of earnest workers who have rendered aid.

The death of the Lord Chief Baron Kelly, within a week or two of attaining his 84th year (the oldest judge on the Bench), removes a figure which was at times very prominent in affairs of public interest. Fitzroy Kelly was a famous special pleader well-nigh two generations ago. His appearance in a criminal court, as counsel for John Tawell, the murderer, gained for him the soubriquet of "Apple-pip Kelly." He made in his defence, the ingenious suggestion that the woman whom Tawell was accused of having murdered had died from the effects of prussic acid contained in the pips of some apples which she had eaten. Sir Fitzroy Kelly was a Conservative both in law and politics. He held legal offices in one or two Conservative Governments, and sat in Parliament both for Ipswich and East Suffolk. He had a rather striking personal appearance, of what we may term the forensic style; and was undoubtedly a man of considerable energy and ability.

THE BLANTYRE MISSION SCANDAL.—A correspondent of the *Times* writes:—As regards the Blantyre Mission, the Investigation Commission sent out by the society have started from Quillimane. It is deeply to be regretted that Consul O'Neill, who had received orders to accompany them, was prevented by a severe attack of dysentery from doing so. It is to be feared now, that at the best, the result of the inquiries to be made will be one-sided. The more one hears of the business from the missionaries themselves the worse it appears; and the more one cares for missionary work and civilisation the more one wishes that the charges made should be thoroughly sifted, as well for the sake of the other African missions as for Christianity itself.

BIRTHS.

ABBOTT.—Sept. 19, at the Vicarage, Paddington, the wife of the Rev. Walter Abbott, of a son.

BROWN.—Sept. 17, at Rannoch Lodge, Helensburgh, the wife of A. F. G. Brown, Esq., of a son.

GOODMAN.—Sept. 16, at No. 4, Grove Villas, Stratford, E., the wife of W. Goodman, of a son.

GROVER.—Sept. 11, at Well-street, Hackney, the wife of Walter Grover, of a daughter.

JOSA.—Sept. 18, at 70, Earl's-court-road, Kensington, the wife of the Rev. Fortunato P. L. Josa (of Demerara), of a son.

MCCARNIE.—Sept. 15, at Guitton House, New Barnet, Herts, Mrs. Thomas McCarnie, of a son.

NICHOLLS.—Sept. 19, at 8, Woodberry-grove, Green-lanes, N., the wife of Thomas Arthur Nicholls, of a son.

OSTLE.—Sept. 16, at the Vicarage, S. Bartholomew's Hospital, the wife of the Rev. Wm. Ostle, Vicar of S. Bartholomew the Less, E.C., of a daughter.

RAM.—Sept. 14, at the New Lodge, Needwood Forest, the wife of the Rev. R. Digby Ram, Vicar of Teddington, of a son, who survived his birth only a few hours.

WILLIAMSON.—Sept. 18, at Melita Villa, Eastbourne, the wife of the Rev. Arthur Williamson, Vicar of Saint James', Norlands, W., of a daughter.

MARRIAGES.

ASHTON—SUTCLIFFE.—Sept. 16, at Albion Chapel, Ashton-under-Lyne, by the Rev. John Hutchison, Thomas Ashton, younger son of the late Samuel Ashton, to Susan, third daughter of N. B. Sutcliffe, Tudor House, Ashton-under-Lyne.

BAINES—THOMPSON.—Sept. 16, at the Congregational Church Bowdon, Cheshire, by the Rev. J. Redell, of Lymm, Alexander Baines, New Walk, Leicester, youngest son of the late George Baines, J.P. Esq., of Leicester, to Lucy Ellen, third daughter of Thomas Thompson, Esq., Heald Bank, London.

CROSFIELD—WALLIS.—Sept. 16, at the Friends' Meeting House, Brighton, Albert J. Crosfield, of Reigate, to Gulielma, only daughter of Marriage Wallis, of Withdean, Brighton.

DIPNALL—YOGAN.—Sept. 14, at Caterham, Surrey, Geo. Heath Dipnall, of South Grange, Sibton, Suffolk, to Sophia Mary, eldest daughter of Randal G. Yogan, of Down Lodge, Caterham.

FELLOWS—RANDALL.—Sept. 13, James Grove Baptist Chapel, Peckham, by Rev. R. E. Chettleborough, Henry W. F. Fellows, of 31, Glengall Grove, Old Kent-road, to Eliza Anne Randall, Dundas-road, Peckham.

FURNEAUX—TEE.—Sept. 13, at Hare-court Chapel, Canonbury, N., by the Rev. W. N. Statham, Herbert James Furneaux, of Hadleigh, Essex, son of the late John Furneaux, of Stoke Newington, to Isabella Jane, second daughter of James Tee, of Grosvenor-road, Highbury New-park.

HARRISON—PREAN.—Sept. 16, at the Congregational Church, Blackheath, by the Rev. H. Batchelor, assisted by the Rev. J. Beasley, John Herbert, second son of the late Rev. John Harrison, of Manchester, to Alice, daughter of G. H. Prean, of Blackheath.

NOBBS—PROBYN.—Sept. 15, at Union Chapel, Islington, by the Rev. Henry Allon, assisted by the Rev. Robt. Nobbs, Charles Wm., son of John Nobbs, of Highbury-hill, to Charlotte Elizabeth, eldest daughter of Alfred Probyn, of Pelham House, Highbury New-park.

PHILLIPS—MASON.—Sept. 14, at Congregational Church, Hinckley, Leicestershire by the Rev. A. D. Spong of Brighton, and the Rev. A. J. Hardy of Lincoln, the Rev. Edmond Phillips, of Hinckley, to Clara, third daughter of the late R. Mason, Esq. of Leicester House, Hinckley.

TURQUAND—PITCHER.—Sept. 13, at St. Saviour's Church, Camberwell, by the Rev. L. T. Chavasse, M.A., Paul, son of the Rev. P. J. Turquand, of Walworth, to Elizabeth Margaret (Toots), daughter of the late Charles Pitcher, of Kilburn.

WHEELER—MAGGS.—Sept. 13, at the Presbyterian Church, Portsmouth, by the Rev. W. Kennedy Moore, D.D., M.A., Richard James Wheeler, Esq., R.N., H.M.S. Vernon, to Caroline Elizabeth, elder daughter of George Maggs, Esq., R.M.A., of Southsea, Hants.

WHETTER—MITCHELL.—Sept. 13, at St. Austell Parish Church, by the Rev. F. Paul, Frederick Whetter, of St. Austell, to Lucy, only daughter of the late William Mitchell, of St. Johns Wood, London.

DEATHS.

ALLAWAY.—Sept. 14, at Rose Cottage, Queen's-road, Reading, John Allaway, aged 64 years.

BANGER.—Sept. 15, at Manor-road, Woodford-green, Essex, Mary Banger, aged 75, widow of John Banger, of Median-road, Lower Clapton.

BEARDSLEY.—Sept. 15, at the Manor House, Aylesbury, Mary Beardsley, in the 70th year of her age, for upwards of 50 years the faithful friend and servant in the family of the late Mrs. Acton Tindal, and of her father the late Rev. John Harrison.

BONSER.—Sept. 16, at Park-gate, Rotherham, Emily Bonser, eldest daughter of Rev. J. Bonser, B.A., aged 11 years and 7 months.

BURR.—Sept. 15, Alfred and Muriel, twin children of William Alfred and Amelia Burr, of Haddenham, aged 15 days.

CASH.—Sept. 9, at Rose-hill, Coventry, John Cash, aged 58 years.

CHANCE.—Sept. 4, at Kingsclere, Frederick Edward (Fritz) Chance, aged 11 years.

CHENEY.—Sept. 17, at Westgate-on-Sea, after a few days' illness, Priscilla, widow of the late William Cheney, of Maidenhead. Friends will please accept this intimation.

CORNISH.—Sept. 4, of Phthisis, John Stentiford Cornish, Compositor, in the Bank of England, who died in the triumphs of faith at the residence of his father, near Guildford, loved and highly esteemed, aged 28 years.

CURTIS.—Sept. 20, at his residence, Prospect House, Winterbourne, Aaron Curtis, in his 62nd year, after a long and painful illness borne with Christian patience and resignation.

GRANGE.—Sept. 11, at 41, St. John's-wood-road, Stephen Grange, Esq., in his 94th year, much respected by all who knew him.

GROVER.—Sept. 8, at Margate, Frances Mabel Grover, aged 3 years 3 months, eldest and fondly-loved child of Walter and Frances Grover, of Well-street, Hackney.

HARPWOOD.—Sept. 16, Arthur Edwin, infant son of George Harpwood, Wallington, Oxford, aged 3 months.

HORSEY.—Sept. 14, at Walter-on-Naze, from the effects of a carriage accident, Harold, son of G. Mather and Mary Horsey, of Compton-terrace, Highbury.

RAND.—Sept. 20, at 8, Millais-street, Albany-road, S.E., Jane Caxton, the beloved wife of Samuel Rand, aged 38 years.

REED.—Sept. 13, at Hillfield, Hampstead, Joseph Reed, Esq., aged 96.

RESS-MOGG.—Sept. 9, at The Priory, Glastonbury, Somerset, John Ress-Mogg, Esq., of High Littleton, aged 74.

SIMPSON.—Aug. 13, at Sibi, South Afghanistan, of sunstroke, John Simpson, Surgeon-Major, 23d Regiment, B.N.L. Infantry, fourth son of the late Dr. R. Simpson, Free Church Minister, Kintore.

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